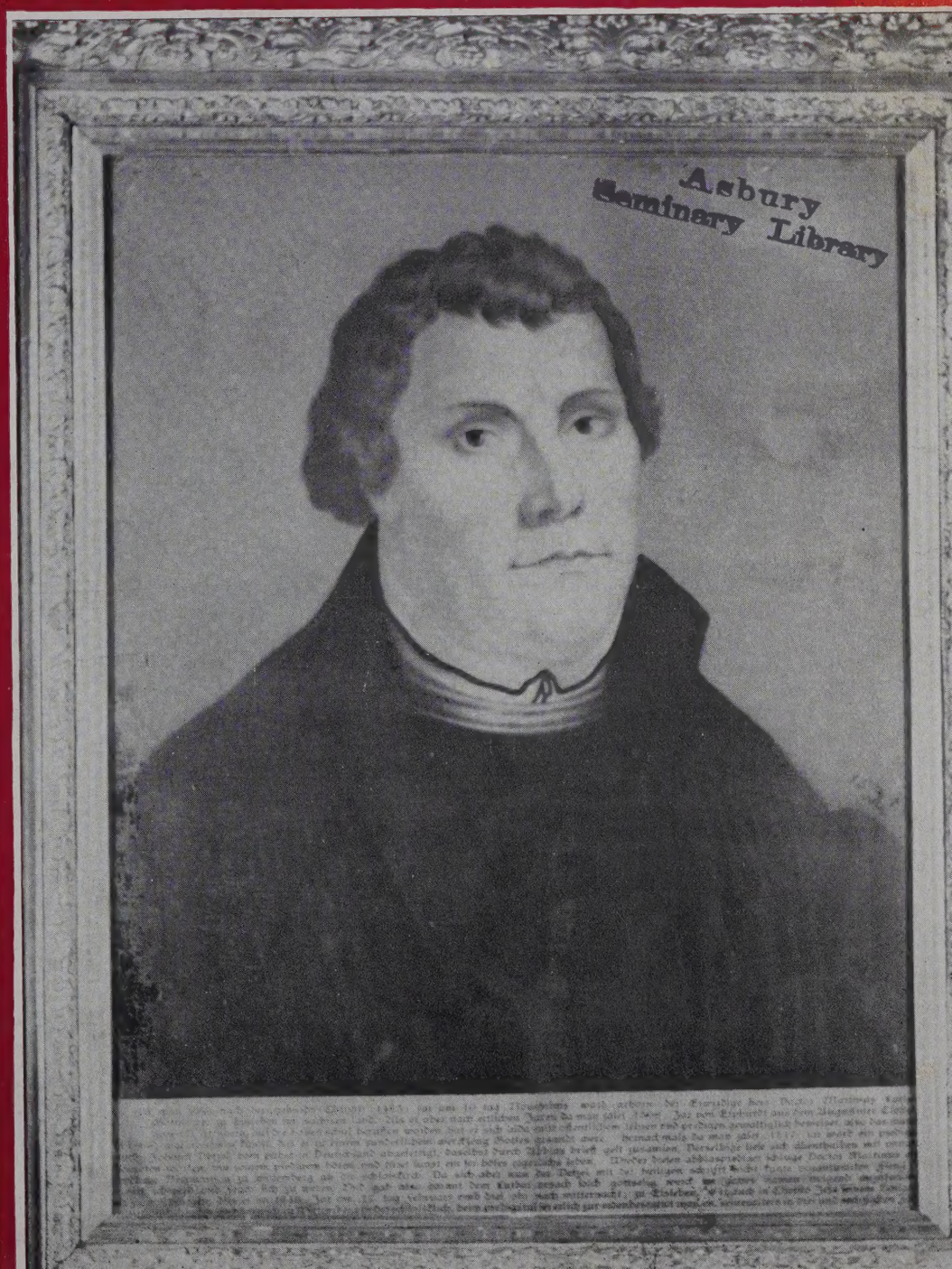
The Pastor

OCTOBER • NINETEEN AND FORTY EIGH



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The Pastor

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THE COVER is from a copy of a portrait of Martin Luther. Inscribed above the subject's left shoulder is the symbol (snake with wings) used as a signature by Lucas Cranach, the Elder, sixteenth century artist who painted a number of portraits of Luther and illustrated the Reformer's translation of the Bible. The photograph is by Henry Doody, of Nashville, Tenn.

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EDITORIAL

Free Lords; Dutiful Servants

DISCOVERY of a complete copy of the Bible was something for Martin Luther to be excited about. While he was a student at Erfurt, he had the good fortune to find in the University Library the Holy Scripture in Latin. Although he was twenty years old he had never before seen a complete copy of the Bible, and he had been familiar with only those portions of the Book which customarily were read in the church services of his day. Now he had found God's Word. It has been said that "the Reformation lay hid in that Bible."

Protestantism of today, more than four hundred years later, finds its origins primarily in the religion of Luther. While Protestantism may in the years to come change its form, or even die, it is founded on a "Protestant principle" that will live always for free Christian people. The reform movements of the sixteenth century soon lost their impetus, disintegration set in, and the bright fires of Protestantism began to burn dimly as the movement lost sight of its purpose and as other movements in theology and philosophy took hold of Christian thought. Today, the annual celebration of Reformation day will be meaningless unless we try to discover the lost impetus of the Protestant reform movements; but this must be done with grace and honesty: We must keep the "Protestant principle" without making ungracious thrusts at Rome.

We are in good position today to see some factors involved in the breakdown of the early reform movements, and some ways to overcome the latter's errors.

If early Protestantism lacked understanding of the modern sciences, today we must recognize that science has unlimited possibilities for material good, but that its ultimate good for man will depend upon the spiritual insight of the people who use it.

If the reformers reacted so violently against medieval Scholasticism that they fell into an unquestioning attitude toward their religion, we ought to see today the reasonableness of Christianity without sacrificing the meaning of *faith.*

If the diverse reform movements began to give disproportionate emphasis to particular aspects of Christianity, we need to see our religion as one, whole Christian gospel.

If early Protestantism allowed the distinction between symbol and reality to become obscured—as, for example, in the matter of creeds—we of today must see the difference. (There is danger that some persons will still be blinded in this respect as they discuss the return to liturgical worship.)

If the followers of the primary reformers made claims to exclusive authority which led to legalistic types of Christianity, we ought to make our sectarian claims with more humility. While the Bible is the authority for Protestant Christian living, we must not fall into the error of institutionalizing this holy Book.

If a coercive attitude led "Christians" of one reform movement to persecute "heretics" of another reform movement, we of today must see the necessity for a confessional attitude toward our faith.

One thing we are trying to say is that the Protestant heritage is not something that can be accepted as a gift—*once for all delivered.* It is more like a fire that must be forever rekindled if it is not to burn out.

Of all the tenets that make up this heritage, one has emerged as a key to Protestant Christian thought—it is Justification by Faith. "By faith man knows that he is God's": That is the definition of justification of one contemporary writer. In the sixth chapter of Romans, which has been called the focal point of the New Testament, we find Paul's understanding of justification by faith, and not by works. It was upon this insight that Luther built his understanding of Justification by Faith as expressed in the 1520 *Treatise of the Liberty of a Christian Man,* perhaps his most significant single piece of writing for later Protestant thinking.

Luther explains that a Christian man is not only *free lord* of all, but *dutiful* servant of all. "Good works do not make a good man, but a good man does good works; evil works do not make a wicked man, but a wicked man does evil works," he declares. The great reformer was here striking at the heart of God's requirement of man. His idea is something like what the Hebrew Prophet Hosea was trying to say for God when he wrote: *For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings.*

The doctrine of Justification by Faith is biblical as well as Protestant. If we do not understand what Luther and Paul were trying to say, as the church plans its "programs" and as pastors stand in their pulpits to speak, then the foundations of Protestantism are truly shaking. We must know today that good works are the result not the cause of faith, and keep this in mind as Christian action is imposed upon such current issues as foreign relief, the alcohol problem, race relations, world peace, and church unity.

Protestantism is an idea rather than a formula, and it rests largely with preachers to lead the way in fanning the flames of new Reformation. There are at least two things which pastors can do. They ought to identify themselves with the twentieth century resurgence of theology by studying trends in contemporary Christian thought and by thinking through their own theological presuppositions as they are related to the resurgence of Christian thought. They must also—and this is of first importance—search continuously to find for themselves the meaning and underlying unity of the Scripture. These efforts are in keeping with the spirit of the man who gave most impetus to the Protestant movement, which we have inherited and which we must awaken.—*N.S.C.*

How They Feel

By R. P. MARSHALL

"Can Methodists and Episcopalians unite?" This Methodist minister believes that such a union "is distinctly possible and much to be desired"; correspondence—quoted in this article—with churchmen of both denominations has convinced him that this opinion is held rather widely. The author is pastor of Allendale Methodist Church, St. Petersburg, Fla.

THE recent action of the General Conference of The Methodist Church which called for serious consideration of ways and means of promoting union with other denominations has raised the question: "Can Methodists and Episcopalians unite?" It has been more than a hundred years since any serious attempt has been made to bring the two churches together, but it would seem that now is the time to reconsider the whole question in the light of recent developments in both communions.

Some months ago the writer addressed a letter to the editor of *The Living Church*, an unofficial publication of our sister denomination. In it I proposed a serious study of differences and agreements, and expressed an opinion that many of the barriers were not insuperable. To my surprise, I was swamped with letters from both Episcopalians and Methodists, clergymen and laymen, who agreed with the premise of my letter and told of their enthusiastic hope for reunion. Three of these letters came from Episcopalian bishops, one of whom declared that he was ready to give much of his time to the promotion of such a union.

Strange to say, nearly all of the favorable reaction in the Episcopal Church came from the Anglo-Catholic wing (commonly, though mistakenly, called "high-church"). Several letters came from members of an Order which has been active in opposing union with Presbyterians. I quote from one such letter that came to me:

"God bless you in your great work! . . . I am sure that you Methodists can . . . teach us a great deal that we do not know. Anglicanism has seldom had the warmth of expression in worship that you have. . . . While we will have to get behind our Anglican background, I think that you will find that you will have to get behind Wesley, though he will be your ultimate appeal as far as Methodism goes.

"I do think that our problem of unity is more simple than with the Presbyterians. . . . Methodism has its roots back in eighteenth century Anglicanism; and therefore we share a common heritage. . . . In the case of Methodism, I believe that we Anglicans bear almost all the blame for the schism."

This letter is indicative of the spirit which animates almost all the Episcopalian correspondents. Several ex-Methodist clergymen agreed, however, with one who predicted that Episcopal-Methodist reunion would take "at least two hundred years." This same writer added, "I am not at all optimistic about the possibility of union between the Episcopal Church and the Methodists. I think, also, to speak of a common heritage is a mistake, for these have value and significance only if an effort has been made to remain true to that heritage. I feel that the Methodists have departed so far from anything that John Wesley had in mind that he would with great difficulty—if at all—recognize his children today. . . ."

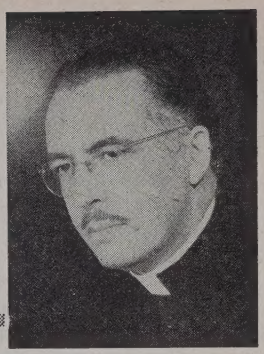
The above writer cites his own educational career as proof that Methodist schools do not teach much about Wesley, and declares that one great seminary which he attended did not have a single course on the teachings of the founder of Methodism.

On the other hand, another Episcopalian rector (not a former Methodist) wrote: "I dare say I have read as much of the life and sermons of Wesley as many of your brothers, and I am a great admirer of his work. Many of the things that he advocated and practiced the Episcopal Church has learned to use and appreciate—weekly communions, free churches, etc."

It may still come as a surprise to some Methodists to learn that Wesley was responsible for the present practice of weekly Communion in the Anglican Church. This makes it seem all the more strange that the church which he founded has allowed the custom to lapse and that in many places Communion is celebrated only four times a year.

Now for some of the letters written by Methodists. A layman who evidently has made an extensive study of church history and liturgy says: "There was a distinct need for it [The Methodist Church], and it belongs in the Anglican Communion." (By Anglican Communion is meant all of the churches affiliated with the Church of England.) That is "where

About Union



Wesley evidently intended it to remain. There was good reason for American Methodists not to wait for a bill to be introduced into Parliament before we could receive the Sacraments, but that doesn't prove that Mr. Wesley didn't expect the church here somehow to keep in touch with the Anglican Church when, and if, it finally did get organized over here. . . . The two communions are hardly complete without each other."

Said a young Methodist preacher: "I would like to see a union between our church and the great Anglican Communion. Of course there are many barriers which, although not insurmountable, are at least difficult."

It is this realization of the barriers which sobers all our correspondents. All of them, of both churches, realize that union will take time and patience. As I have suggested before, one of the most interesting things about this correspondence is that many of the letters come from the "high-church" wing of the Episcopal Church, which is considered by some Methodists to be more "Catholic" than "Anglo." Yet it is this very striving after catholicity that makes them seek ways of reuniting the Church of Christ.

One of the greatest barriers, as seen by the Anglo-Catholics, is found in the fact that Methodists are not very much concerned with orders. None of the Methodist theologians of recent years has attempted to justify Wesley's ordination of Coke on ecclesiastical and theological grounds. For the most part, they are content to let the matter rest, on the assumption that orders are not important. For a hundred years, American Methodism proceeded on the assumption that ordination to the diaconate and the presbyterate were less important than the extra-liturgical and merely expedient ceremonies of admission on trial and acceptance into full relationship in the conference. This was, of course, caused by the fact that Wesley himself did not set up a church, but a society, and when the first Methodist lay preachers were gathered together, all of their interest was centered in these two divisions. But Wesley gave American Methodism a Ritual [1] which clearly calls for ordination of deacons and elders according to the form of the Church of England. During the first twenty-five years, in this country, these orders were magnified and jealously guarded.

The question in the minds of our Episcopal friends is this: "Are Methodist orders valid?" and their answer is "No." In answer to a query put by a Methodist minister, one of the greatest theologians of the Episcopal Church replied: "One might answer very tersely that as the Anglican Church does not receive a person ordained in 'orders' other than those of Rome and the East, she clearly does not accept Protestant orders. . . ."

He goes on to say, "That is a simple statement, but immediately the qualifications come in. The church has never said that Protestant ministers may not be called of God to minister, and, as Protestant ministers, that they may not bring grace and spiritual help to those to whom they minister. . . . I cannot believe that any Christian man honestly desiring to serve God, who then prays to God for help, will not be blessed in trying to help others. This, of course, applies to all sacraments administered by Protestant ministers. . . . If the above seems vague and indecisive it is only because circumstances render it so. The church is absolutely sure that her clergy, being in apostolic succession, have the authority of the Apostles, and administer entirely valid sacraments. . . . On the other hand, to be absolutely sure of the positive value of Catholic orders and sacraments is not at all the same thing as to be sure of the total lack of value of Protestant orders and sacraments. Catholic Christians feel that we are bound by what we understand to be God's will through his Church. *It is we, however, who are bound, and not God,* and it is sheer presumption and arrogance on our part if we say that God cannot, and, in some instances, does not, act beyond our own limitations. Hence a Protestant minister [being re-ordained] . . . ought never to feel that he must deny that he has received God's grace either in his previous ordination or in his previous sacraments. Within our ministry, however, he has the historic assurance of the authorized fulness of grace."

That statement, although typically theological, is a fair representation of the belief of Anglo-Catholics. Using it as a basis for our study of the difficulties inherent in any plan of union with the Episcopal Church, we come to the following conclusions:

1. The Anglo-Catholic school of thought (which seems to dominate the Episcopal Church) holds fast to the theory of Apostolic Succession—that is, that only those who are ordained by a representative of the un-

[1] See "Methodism's First Prayer Book," by Paul S. Sanders, Mar., p. 20.

broken line of successors to the apostles are correctly ordained. Thus Methodists, having derived their orders from John Wesley, who was not a bishop, are definitely in need of apostolic ordination, which may be secured only through the Anglican Communion, the Roman Catholic Church, the Old Catholic Church, or the Eastern Church.

2. Any attempt at reunion must find a way to bridge the gap between our (supposedly) incomplete and invalid orders and those of the Episcopal Church. In other words, the Anglo-Catholics will insist upon ordination of our clergy by Episcopal bishops as a requirement of any scheme of union. As the Anglo-Catholic school dominates the church, this requirement must be met before any plan is accepted.

3. While Methodist ordination is accounted invalid, Christian charity must insist that our ministry be not accounted worthless, for God has blessed it. Thus the Anglo-Catholic looks with great favor upon our work while denying the absolute legality of our orders. He does not deny that we are saving souls and giving comfort and assistance to millions; he merely says that, for him, correct ordination *must* be a requirement.

With these facts in mind, what is the prospect for union? This writer is disposed to think that it is distinctly possible and much to be desired. There is no doubt, however, that the insistence upon what we would call "re-ordination," and the Anglo-Catholic "ordination," is a high barrier to understanding. Many Methodists will resent the imputation that our orders are not as good as those of our sister church; and will ask, "Does apostolic ordination make any more fervent ministry, or create any more effective witnessing, than Wesleyan orders?" That is a fair question. But the Episcopalian may answer, "It may not; but surely it does give a sense of continuity in the church; and, anyway, we are committed to our theory and cannot back down." Put frankly and plainly, this is the case.

Let us then accept the statement at its face value. Union with the Episcopalians will not come without re-ordination of Methodist clergy.

But is this something to be feared? Is it worthwhile holding up the progress of union in order to maintain the effectiveness of our orders? Would any Methodist minister be less of a minister after having the hands of an Episcopalian bishop laid upon his head?

In answer to this question, we might take the words of Bishop G. Bromley Oxnam delivered in a radio address ["Is the Reunion of the Churches Desirable and Possible?"] last year: "Personally, I would be proud to kneel at any altar and have the hands of Harry Emerson Fosdick placed on my head, symbolizing the passing of the freedom and independence of the Baptist tradition to the new Church; similarly, I would rejoice in receiving from Henry Sloan Coffin and from Rufus Jones the treasures of their traditions. I would count it an honor to have the hands of my dear friend, Bishop Henry Knox Sherrill, laid upon my head, symbolizing the unbroken traditions of the centuries, and so through the other communions, as we in turn participate, thus all becoming new ministers in Christ Jesus."

To some of us, it seems that union with the Episcopal Church is the first step in a wider union. Even if we got no further than this in the next twenty-five years, we would have made great progress, for we would have united the fervor and evangelism of Wesley with the tradition and beauty of the established Church of England from whence he came.

There are other barriers which must be studied, but, as many of our Methodist and Episcopal friends agree, there are none that cannot be surmounted. In the matter of ordination, Methodists will have to make the concessions, but there are other points where Episcopalians will be glad to learn from us. Many of them express a desire to see the spirit of Wesley active again in the Anglican Church. A reading of Anglican literature reveals a uniform and enthusiastic appreciation of his work, and a sorrowful admission of the loss which came when his followers were forced to leave the old church.

Let us not forget that the original name was "Methodist Episcopal," signifying the union between the fervent spirit of the evangelical message of Wesley and the Episcopal system from which it sprang. There is as much difference between Methodists of various schools of thought as there is between Methodists and Episcopalians. Our theology, in its essence, is the same, being based upon the same Thirty-nine Articles (which Wesley condensed to twenty-five). We say the same Creeds, we use almost the same Ritual, and many differences in practice and ceremony are dying out. Our churches often look alike, our preachers preach alike.

Perhaps we can give a little warmth and fervor to the union, and it is certain that the Episcopalians can give us a heightened appreciation of the historic church and its liturgy. On the other hand, I am reminded of what one Episcopalian said, when he realized that the Methodist service he had just participated in was almost word for word the same as the Episcopal Morning Prayer. "I have heard that service from earliest childhood, but I never understood its meaning before. Perhaps it was because the Methodist minister read the prayers as if they were the expression of his own heart and not a routine task that had to be done."

I would not suggest for a moment that such carelessness as he implies is common to all Episcopal churches, but I would venture to assert that Methodist piety could give an atmosphere of reality to the old services which Wesley loved. On the other hand, I think that the dignity and beauty based on sound liturgical tradition, which is common to the Episcopal Church, would go far in bringing Methodism back to the ancient appreciation of the church as the divine institution ordained of God for the salvation of the world.

Let us remember the words in our Ritual: "Dearly beloved, the Church is of God, and will be preserved to the end of time, for the promotion of his worship and the due administration of his word and ordinances, the maintenance of Christian fellowship and discipline, the edification of believers, and the conversion of the world. All, of every age and station, stand in need of the means of grace which it alone supplies."

Slants on the Secular

By RAY W. RAGSDALE

HOLLYWOOD is disappointing to most visitors. Tourists from all over America view the possibility of standing on the corner of Hollywood and Vine as something approaching perfection in human experience. Of course, the film capital has been glamorized and glorified by the movies, radio, newspapers, and magazines. It is no wonder that visitors from afar have something of a letdown when they visit some of the noted spots they have heard and read about. People often are disappointed, also, to discover that most of the studios are not in Hollywood at all, but are to be found in other parts of Los Angeles, Culver City, or North Hollywood. As a matter of fact (and this is the worst blow of all) Hollywood, as a city, does not exist at all. It is but a part of the city of Los Angeles.

As minister of Westwood Community Methodist Church, it is my lot to minister to a number of motion picture people. In my congregation are to be found producers, directors, photographers, technical workers, and actors. It is good to know that there are at least *some* Christian people in the motion picture world.

Recently, there came to Hollywood a rather distinguished film actress from England. She attended our church with some of her friends who were living in this community. After visiting two of our services, she asked for a conference with me. I went to visit her in her west Hollywood home. She told me the story of bombed-out London, of her family—a daughter in her teens and a husband whom she loved dearly, but who at the age of forty was suddenly snatched from her by death. She told of her overwhelming grief and how she had sought solace everywhere. The church as she found it in England, and religion as she had known it, seemed to be of no help to her in her deep need. She came to America with a play which had a good run in New York City, and then to Hollywood for a part in a film. Quite by accident she had discovered friends whose religious interest brought her to church.

"At last," she said, "I have found here in America the kind of down-to-earth religion for which I have been seeking. I have found peace. God has become real." She lifted her eyes and looked out the window in profound reflection, and then continued slowly, "How strange it is that I should have to come to Hollywood—the symbol of sex and money, as the Britishers think of it—to find reality in religion!"

WHAT people are reading today is a reflection of the mood of our times. I could not avoid thinking of this as I viewed the list of non-fiction which is, according to local bookstores, the preferred reading of Westwood residents. In the titles themselves there is a curious but pertinent symbolism. Number one on the list is Winston Churchill's *The Gathering Storm*. And then, as if people need a good antidote for this painful reminiscing, the second most popular book is *How to Stop Worrying and Start Living*, by Dale Carnegie. Nor is this enough, for the next two books in the best seller list are in a similar vein. One is the immensely popular book by Joshua Loth Liebman, *Peace of Mind*, and the other is the contribution of New York's well-known preacher of psychological sermons, Norman Vincent Peale, *A Guide to Confident Living*. In the title of the next book there is at least a suggestion of the escapist mood that is rampant today. It may be natural to assume that those who are seeking escape from a world of harsh reality might be appealed to by Claude M. Bristol's book, bearing the title *The Magic of Believing*. It would seem quite logical then for a person who had remembered the "gathering storm" of World War II, and who had sought the techniques of avoiding worry and finding peace of mind and confidence in living to turn, first, to the magic of believing something that is not, and then at last to a title such as *I Love My Doctor*, by Evelyn Barkins. At least, these are the six non-fiction books which may be found on the tables of many people today.

THE passing of the great "Babe" Ruth, one of the immortals of baseball, brings to mind a common characteristic of America—namely, hero worship. Thousands of people, many of whom were youngsters who had never seen the Bambino knock a home run, filed past his bier in Yankee Stadium. He was the idol of the American Boy. Already, the stories of his exploits have become legends.

A number of years ago, when Herbert Hoover was in Los Angeles making an address, a small boy approached him after the ceremonies and asked for the great man's autograph. "Would you mind giving me three?" the boy asked. Mr. Hoover was glad to comply but he was curious to know why the boy wanted three. "Because it takes two of yours to get one of Babe Ruth's," the boy replied.

But heroes, like other persons, "have their day and cease to be." Time has a way of dealing with mortal men. Hero worshipers may sigh at the inexorableness of it, but the memories of the mighty ones of today will dim and new heroes will hold the spotlight tomorrow.

RECENTLY, a friend of mine was talking with Frank Fay, who has acquainted several thousand theatre goers with an imaginary rabbit named Harvey. The play is in its fifth year, and Harvey—in spite of being entirely illusory—is quite a star. Frank Fay, who has played with Harvey for more than fifteen hundred consecutive performances, acts the role of a hard drinking character. The imaginary six-foot tall rabbit is his pal. When Fay talks to Harvey, the acting is so convincing that even the spectator thinks he sees the rabbit—or maybe he is crazy, too! To the actor, however, Harvey is real. He says that he could not play his part if he did not actually feel that Harvey is there. This is not so strange, says Fay. "Everyone has a Harvey. You, I, a drunk, a fellow standing in front of a mirror, shaving. You've heard people talking as if someone else were there: 'You can't get away with that stuff! Now, I'll tell *you* a thing or two!' And so on. Maybe their Harvey isn't a rabbit, but it's a Harvey."

(*The author serves Westwood Community Methodist Church, Los Angeles, Calif.*)

Steps Toward Economi

By EDWARD B. BREWSTER

In February, the pastor of First Methodist Church, Richwood, Ohio, expressed the hope that the General Conference would enact "permissive legislation that would allow annual conferences to adopt a central support plan" for the ministry.[1] These steps were taken by the Conference. Here, Pastor Brewster compares the Minimum Salary Plan and the Basic Salary Plan, and predicts some probable outcomes. Our readers' comments will be welcomed.

THE General Conference of 1948 will be remembered as the Conference which made more far-reaching decisions for the support of the ministry than any General Conference since 1860.

Two major proposals were adopted which affect the economy of The Methodist Church. The first proposal was the Minimum Salary Plan, which is mandatory upon all annual conferences; the second was the Basic Salary Plan, which is optional and which any annual conference may adopt according to procedures set up by the General Conference. Before entering into a discussion of the merits of each plan, it would be well to present a condensation of the main features of the two plans.[2]

The Minimum Salary Plan

Par. 806. **1. Each annual conference, after careful study . . . shall adopt a schedule of minimum support for its pastors, including full-time accepted supply pastors, subject to such rules and regulations as the conference may adopt which do not conflict with the provisions of this legislation as here set forth . . . .**

3. The minimum support fund secured as hereinafter prescribed shall be used to provide for each full-time pastor, whose salary from the pastoral charge is less than the minimum support as determined by the schedule. . . . [and] shall be made from a conference treasury established by the conference for that purpose.

4. The Conference Commission on World Service and Finance shall estimate the total amount necessary to maintain the schedule of minimum support for the pastors thereof as adopted by the conference, which total amount shall be apportioned as an item of ministerial support to the districts or pastoral charges as the annual conference may determine.

Par. 261. **The apportionments to the charge for the General Administration Fund, for Episcopal Fund, for district superintendents, for conference claimants and for the minimum salary fund are not subject to change or alteration by the quarterly conference of the local church.**

Par. 802. **Each annual conference shall determine what plan and method shall be used in distributing the apportionments for the support of the district superintendents and conference claimants and for the minimum salary fund to its several districts and charges, whether by a percentage based on the pastor's current salary paid or by some other method.**

Par. 803. **When the apportionments . . . have been determined, payments made to the same in each pastoral charge shall be exactly proportional to the amount paid on pastor's salary. . . .**

The Basic Salary Plan

Par. 807. **An annual conference may by a two-thirds majority vote at any regular session adopt a basic salary plan for the support of its active itinerants and supply pastors who are giving their full time to the ministry of the church, provided, however, that it shall not institute the basic salary plan until the plan has been approved and ratified by a majority vote of the members of the quarterly conferences present and voting in seventy-five per cent of the pastoral charges of such conference. . . .**

1. The basic salary plan shall provide an established salary schedule for the support of the regular active itinerants and supply pastors giving their full time to the ministry of the church, which may allow for differences of living conditions, number of dependents in the family, and other variants. . . . The basic salary schedule may be changed from time to time by a majority vote of the annual conference.

2. The Conference Commission on World Service and Finance shall estimate the amount necessary to provide such ministerial support as may be required by the schedules adopted, which amount shall be distributed as an apportionment . . . by a method to be determined by the [annual] conference.

3. The amounts [apportionments] due . . . shall be paid to a

[1] "Will the Tide Be Turned?" Feb., p. 4.

[2] The following disciplinary material may be found in the *Daily Christian Advocate*, 1948. —*Ed.*

...stice for Ministers

conference treasury established for that purpose and all basic salaries due shall be paid from that treasury. . . .

4. Any pastoral charge, which has made adequate provision for paying its apportionments for all ministerial support items in full, may augment the basic support of its pastor.

***Par. 763.* In such annual conferences as may adopt the basic salary plan for ministerial support, the apportionment for the episcopal fund to the annual conference shall be an amount equal to the approved percentage of the total current cash salaries paid to the pastors thereof. . . .**

***Par. 788.* In such annual conferences . . . the support for the several district superintendents thereof shall be included. . . .**

***Par. 1623*, 1. . . . The amount necessary to meet the prospective annuity disbursements shall be apportioned . . . [by a method] to be determined by the conference.**

I

There are some principles that are common to both plans:

1. In its practical working, the Minimum Salary Schedule can be the same as the Basic Salary Schedule, which I think should be based on "cost of living," providing for adequate food and other budgetary items.

2. Once the apportionments are worked out, they are not subject to change by the local quarterly conference.

3. Adequate provision is made for all items of ministerial support, based on the schedule adopted by an annual conference.

4. The assumption is made that there is a level below which a plan of support for the ministry should not go, depending upon the available resources.

The *minimum salary plan* leaves untouched the present system of estimating the local church's schedule of ministerial support, except that an annual conference may set standards of giving for those churches which receive help, in order to maintain minimum salary schedules.

The apportionments for the minimum salary plan are additions to the budget of each local church for ministerial support. We add another column to the four columns on ministerial support, in each conference report.

Under the *basic salary plan*, the total resources of the economy of an annual conference are mobilized for the basic support of the ministry, *as a first claim*, through payment of the apportionments to a central treasury, from which all ministers are paid their basic support according to the schedule adopted by the annual conference.

Salary differentials may come only *after* the apportionments for the basic salary plan have been cared for adequately. This reverses the minimum salary principle, which starts with the idea that the greater the salary differentials, the higher the apportionments.

II

In the days ahead, a great deal of wisdom and restraint must be exercised if Methodism is to choose the plan which is most effective for the future welfare of our church. It is obvious that there are enough votes among rural pastors to adopt any plan which that group may desire. But, because the power of a majority of votes is in the hands of pastors of rural and small-town churches, there is need for caution against the reckless use of strength. By the same token, those who exercise the actual usable power of an annual conference must set the welfare of the whole conference above the vested interest of the few who occupy the high salaried churches of an annual conference.

Never before has a General Conference passed so much legislation favorable to the rural church. Rural pastors are on the "spot" as never before to work constructively for the welfare of the whole church and not for the rural church alone.

In any comparison of the two plans, this should be borne in mind: the "minimum" salary plan *must* be set up in every conference. The only options the annual conference may exercise are in the schedule it shall adopt and the method of assigning its apportionments. The "basic" salary plan is an *optional* plan, and may only be substituted for the minimum salary plan by a two-thirds vote of the annual conference and a majority vote of three-fourths of the quarterly conferences of the annual conference.

An annual conference may adopt schedules no higher than the schedules of the past few years, and thus defeat the aim of this legislation. On the other hand, annual conferences may adopt "decent standards of living" budgets as the minimum salary schedule. If the latter principle motivates the annual conference committee in working out this plan, then standards of support must be worked out for churches that fall below the minimum schedules. Otherwise, incentives for salary increases, decent levels of local support, and other standard signs of a spiritually-alive church will be taken away, and many churches will become hitch-hikers on the generosity and willingness of the more lively churches. Nothing will render ineffective these carefully worked out plans more quickly than ill-considered and responsibility-dodging rules governing an annual conference's application of the minimum salary plan.

The minimum salary plan should be carried out on as effective and high a level as the resources of an annual conference will permit. A major concern of The Methodist Church is the morale of its ministry. When morale is high the church can achieve almost any goal it seeks to realize. A fundamental aspect of this problem is the support of our ministry.

To carry out this plan requires, as previously stated, standards of support for all churches below the mini-

mum salary schedule. The following is a suggested method of arriving at this standard: Add the *total* membership of all churches paying less than the *minimum* schedule, and divide into the total salaries or budgets—whichever an annual conference may decide on—to obtain the average per capita support. All churches paying less than the average per capita support would be required to increase their support to the average. Then, the conference minimum salary plan would be responsible for the difference between what a specific church ought to pay and what has been set as the schedule of salary for the pastor of that church.

To illustrate this system, suppose that a church *should* pay $2000 salary according to the conference standard, but *actually* pays only $1600, while the conference schedule for that pastor is $2400. In those circumstances, the conference would pay the difference between $2000 and $2400—not between $1600 and $2400. The local church must carry its share of the responsibility for the difference between $1600 and $2400.

There should not be any great difficulty in maintaining decent levels of minimum support if there is assurance that churches will be expected to meet the standards that an annual conference may set. These standards may not necessarily be merely financial but should include competing situations, areas of service, population proportional to number of churches, and any other standards that a conference may deem wise to adopt.

The basic salary plan is one that requires long and careful study, and should be adopted only after practical unanimity has been achieved on this proposal. It carries with it such portent and consequence that to enter upon this plan recklessly may set back the course of practical brotherhood a good many years, if the plan should fail.

The following principles should govern the inauguration of this plan:

There must be practical unity in the standards of training for all ministers within an annual conference.

The presiding officers of the quarterly conferences—the district superintendents—must be of one mind, in favor of this plan. Since a majority vote of three-fourths of the quarterly conferences must be favorable, the attitudes of the district superintendents will influence the kind of presentation the plan receives, and the resulting vote.

There must be a long period of education for ministers and laymen alike before this plan can be carried out effectively.

III

The editor asked for a bit of prophecy concerning the working out of this plan. Being neither a prophet nor the son of a prophet, I can only hazard guesses as to the likely results if an annual conference should adopt the basic salary plan and work at it with boldness and enthusiasm:

There should be a change in the morale of the ministers, reaching new heights, because this plan would put real brotherhood into practice.

The plan would undergird the whole program of the church with all the resources of an annual conference, thus strengthening all parts of the church.

Appointments would be made on the basis of the need of any area for a particular type of leadership. A man's worth would be judged on accomplishment, not on salary equity and other factors as at present. This means that a bishop and his cabinet may build a program for a long-range approach to the problems of an annual conference.

Conferences working under this plan would increase the effectiveness of its leadership, because the finest and most idealistic of our seminary graduates would want to work in the kind of environment that the basic salary program would produce.

The most capable men will be assigned to the more difficult fields of service, instead of to the relatively easy fields of service such as the suburban-family type church with its concentration of wealth, culture, and leadership.

Since the basic salary plan allows for the support of all ministers under appointment, especially gifted men could be assigned to work with labor and other special groups within the bounds of a conference, as chaplains under special appointment. It might even include truly civilian chaplains to the armed services.

It is certain that we need to recapture the spirit of daring that sent the early circuit riders across the wilderness of America to build the foundations of our country's present greatness. Today, our plans within the church are circumscribed by the status quo.

The days of the circuit rider were days of the central support plan for the ministry. Each church, according to the *Discipline* of 1852, furnished the house, fuel, and table expenses of the preachers, and the special collections for the quarterly allowances of the preachers were shared through the conference. Concerning the support of the ministry, the following appears: "The annual allowance of a married Bishop shall be two hundred dollars, and his travelling expenses." "The annual allowance of the married travelling, supernumerary, and superannuated preachers, shall be two hundred dollars, and their travelling expenses." "The annual allowance of the unmarried . . . preachers, shall be one hundred dollars, and travelling expenses." No mention was made of the unmarried bishop and his allowance. It may be that they knew that to be an unmarried bishop was an impossibility, since only the married preacher could achieve the heights of episcopal election!

This was changed in 1860 to the system that has prevailed until now. We now are going back to the principles in Methodist economy which made our church the pioneering, evangelistic power of the early nineteenth century.

To achieve this revival of the early spirit of Methodism, the basic salary plan offers the greatest promise of success. The minimum salary plan is the necessary transitional step, and must be made to work as effectively as possible now. As for the basic salary plan, we must make haste slowly, with study, discussion, and prayer.

We Cannot Evade the Temperance Issue

By MERRILL R. ABBEY

Convinced that the minister must preach about alcoholic drink not as an isolated issue, but as a dangerously complicating factor in a multitude of other issues, the pastor of First-University Methodist Church, Madison, Wis., suggests some trenchant themes. World Temperance Day is October 31, this year.

WITH one voice, the ruling passions of the ministry demand of the pastor an increasing concern about temperance. This area of human danger can no longer be left to specialists. It is not an "optional extra" for those who may be interested. To be concerned about temperance is not "one-sided"; in these times a ministry cannot be fully rounded if it slights this concern.

For his ministry of comfort the pastor is called to a home he has previously known but little. The mother of a grown family has died. Her white hair marks her as a venerable grandmother. Her family are people of quality. They tell a tragic story of a mother who late in life became an alcoholic, a problem to herself and her family, hating the drink but imprisoned by it.

Alcoholics, the pastor comes to see, are not a special class of wildly wayward people, but personalities, sometimes venerable, always dear to someone, fighting a battle too big for them. With eight hundred thousand present victims, alcoholism has been branded by health authorities as "public health problem number four," exceeded in scope only by heart disease, cancer, and tuberculosis. It has been aptly observed, "Problems one to three we try to prevent. Problem four we stimulate by advertising." Problem four is a personal problem in a way the others can never be. Because personalities are his calling, the minister must be concerned.

Quite beyond the restricted group of the all but hopelessly addicted, the minister watches a keen youth set out on a promising career, establish a home, bring lovely children to the church school. He sees drink play an increasing part in the young man's life. For the most part it seems controlled, even genteel, but it fills a growing place. In quick succession there are numerous changes of business positions, with declining responsibility. Then trouble mars the home life. Presently it is one more "broken home" to weigh on the minister's heart. Watching the decline, the pastor cannot doubt that, although his young friend is no alcoholic, drink was his undoing.

When he reads that such "excessive drinkers" now number four million, he remembers his young friend, and it is not difficult for him "to read statistics with compassion," as Bishop Gore declared love must do. A growing concern lays its mandate upon him.

Nor can he escape the relation of drink to other social issues. European recovery, to name but one, demands his best efforts. Watching the timid reluctance and humanly wasteful delays with which his country sets out on a six billion dollar rehabilitation program, he is amazed to discover that without debate or question his people spent in the same year nine billion dollars for alcoholic beverages. He cannot doubt that the extravagance in one direction contributed to the tardiness in the other.

As he reads the assuring words of the director of the European recovery program, telling neighbors overseas that our expenditure for their welfare "is more than the amount spent by all cities, towns and villages in the United States for fire protection, police, schools, sanitation, parks and similar local services," he remembers that it is only two-thirds of the national yearly drink bill.

Growing delinquency in his community burdens him. As he watches, a conviction mounts that alcohol is playing a large part in producing it. The experts in the field confirm his conviction. He reads a careful statement by such an authority as Dr. Ralph S. Banay of Columbia University, who obviously is attempting to sift out all the other factors that can be found, and to speak conservatively about the drink factor. At the end of his calculations, Dr. Banay says: "Nearly one-third of all crime finds alcohol a very great contributing factor."

As an evangelist winning men for God, and shepherd of their progress in the way, he sees the truth in Cardinal Manning's judgment: "The chief bar to the working of the Holy Spirit of God in the souls of men and women is intoxicating drink. I know no antagonist to the Holy Spirit more direct, more subtle, more stealthy." Because the dealings of God with men are his all-consuming business, he concludes that this enemy of the highest has laid on him a concern he cannot evade.

Seeking ways to implement his concern, the minister finds one answer in his pulpit. If, as some observers assert, there has been a conspiracy of silence on this subject in the American pulpit, he can break it. He need not be sentimental nor resort to sensationalism. Drink is maudlin; those who oppose it need not be. With careful study and crisp realism he opens up the issue and lays it on his people's hearts. Then he has a surprise. He had expected the approval of the older "tee-totalers" and the cool silence of the brisk younger set. Instead, he has confirming words from vigorous young men and letters of gratitude from college dormitories.

His search for preaching material takes him to such a passage as the twenty-first chapter of Luke. In its weighty concluding words he finds Jesus saying, *Take heed to yourselves lest your hearts be weighed down with dissipation and drunkenness and cares of this life, and that day come upon you suddenly like a snare.* In that injunction two key words are general, but one is precisely specific: "dissipation" and the "cares of this life" may mean many things, but

"drunkenness" is unmistakably definite.

Beyond this pointed text, however, the chapter speaks to our time. The words flash and crackle with the Master's apprehension of crisis. To be sure, the imagery follows the well-known apocalyptic pattern. Let the message be not too quickly discounted for that reason. When Jesus used apocalypse it was not his master but his tool. By it his sincere mind read the urgent decisiveness of life and the eternal issues sometimes laid over the fulcrum of a crucial moment of time.

Looking at his own age, the minister cannot doubt that it partakes of that quality. The four horsemen ride again. Terror stalks. Judgment is at our door. Then he reads again his Lord's response to such a time: *Take heed to yourselves lest your hearts be weighed down with dissipation and drunkenness and cares of this life, and that day come upon you suddenly like a snare.* Times at their worst need men at their best.

With that insight he goes to his pulpit to preach about drink not as an isolated issue but as a dangerously complicating factor in a multitude of crucial concerns on which destiny hangs.

Another season, he returns to the theme through the dramatic story of Noah. In Genesis he reads, *And Noah began to be an husbandman, and he planted a vineyard: and he drank of the wine, and was drunken.* It is a sorry episode, following a catastrophe of cosmic proportions. The world stood at a new morning, Noah was the custodian of its hopes. *And he drank of the wine, and was drunken.*

That is not the journalistic account of a dated event. It is the story of forever, a part of the everlasting sorrows of God. It holds the mirror to our time. After ghastly years of destruction we stand in the morning of another chance. And our response? In ten years our per capita consumption of alcoholic liquors increased from fourteen and one-half gallons to twenty and one-fourth. Is our generation, alive at the cost of the deaths of millions of men and women, charged with rebuilding a world, to be another drunken Noah?

Frank E. Gannett once laconically observed, "I have seen liquor make a lot of good men bad, but I never saw it make a bad man any better." The principle will bear extension. In a twilight of civilization which as yet has not revealed whether it precedes the dawn or the darkening night, we cannot afford a luxury which so wastes our basic human resources. This is no time for drunken Noahs.

Not only as preacher but also as educator the minister can implement his concern. Otherwise intelligent men and women still speak of alcohol as a stimulant in the face of its medical definition as a depressant narcotic drug. Abundant laboratory data, much of it graphic, shows that the effect of alcohol when introduced into the blood stream is always to retard bodily function and the reaction-time of the arc of stimulus-response. Because its first attack is on the highest brain centers of critical judgment and discriminating self-awareness, however, the drug produces the illusion of stimulation.

Young people fall needless victims of that illusion unless they understand its meaning. Much of our secular education slurs the matter over. One finds capably written public school textbooks in physiology devoting half a dozen paragraphs out of three hundred pages to the effects of alcohol on body and brain. Because the matter is crucial to character, personality, and ultimately to destiny, our religious education must supply this deficiency.

The minister will be watchful that it is not slighted in the curriculum of his church school. He will see that an occasional session of his church school workers conference is devoted to an understanding of the problem and an exploration of the materials. He will make available to his teachers such important aids as Albion Roy King's *Psychology of Drunkenness* (Cornell College, 1943, $.50) and the excellent visual materials now being offered.

In the hearts of his people the minister will find the final implementation of this concern. The Methodist Church, at the call of its bishops and by action of its General Conference, has summoned its people to sign a pledge of abstinence, and has made commitment Sunday a part of its annual calendar. This program has awakened misgivings in the minds of some ministers as well as laymen. Yet what could lie more properly within the function of the church as it confronts a personal-social question?

When the church participated in a crusade for legislation many voices warned, "This is not the field of the church. The conscience of the individual is its sphere. Educate and commit the consciences of men." We cannot abrogate our share of responsibility for wise and adequate community safeguards. Neither can we deny that the commitment of conscience is our mission. Character is a web of commitments made effective and habitual. When we commit a conscience in a problem area we are about our Father's business.

Much is said about the alcoholic as a sick person. An old proverb condenses the story of the progress of his disease: "First a man takes a drink; then the drink takes a drink; then the drink takes the man." Drink can take only the man who first takes a drink! As Dr. E. M. Jellinek, of the Yale School of Alcohol Studies, has pointed out, there is no way to tell in advance who is so constituted that he will become a pathological drinker. To set up strong motives and deep convictions as prophylactics against the fatal first drink is to render youth a vital service.

To the mature the call to commitment is a call to a Christian witness. Vital Christianity always shows some easily discernible differences from the general community. If our Christianity is not willing to be distinctive and bear a witness it has lost its vigor. One witness any man can bear, by his abstinence from that which destroys personality and forms a barrier in the path to the presence of God. It is the minister's normal business to invite men to such witness and the Christian's privilege to commit himself to it.

H. H. Farmer once declared that two inscriptions should confront the preacher as he stands in his pulpit: "Behold, I stand at the door and knock"; and "Don't knock if no answer is expected." Here is a concern on which the minister must knock urgently for an answer that makes a difference.

DESIGNATED GIFTS COUNT

J. B. F. Yoak, Jr. • *Superintendent, Charleston District, West Virginia Conference, The Methodist Church*

Paul Morrison, in his article, "A Report on the 1948 General Conference" [June, p. 2], was in error in saying that designated gifts will no longer count on apportionment.

An effort to delete Par. 775 of the *Discipline*, which would provide for this, was defeated. (See pages 304-307 of the *Daily Christian Advocate*. The vote is column 1, page 307, and is headed "Motion Is Lost.")

[*Thanks to reader Yoak for calling attention to this error.—Ed.*]

THE MINISTER'S SALARY

Edward B. Brewster • *First Methodist Church, Richwood, Ohio*

I note that Paul Morrison in the June issue of The Pastor ["A Report on the 1948 General Conference"] starts his article "No one will ever speak of the *historic* General Conference of 1948! It was a mediocre Conference, using that word in preference to 'reactionary.' It will go down in the history of General Conferences as the one that authorized more commissions for study than any previous conference."

"No one" covers a lot of territory. The writer makes no reference to the Minimum Salary Plan, or the Basic Salary Plan, adopted by this General Conference. These may well change the whole basic economy of The Methodist Church, and become a turning point in the annual retreat from the countryside by our church.

These plans were the results of a Study Commission! If only two or three of the Commissions come through with as constructive work as the Study Commission on Pastoral Support, the expense for the twenty some Commissions would be worth it. It is easy for someone on the side lines to make snap judgments concerning buck passing on the part of the General Conference in creating the commissions for study. But with the limitation placed on us in the matter of the few days allowed for General Conference, we may well have created a new technique for handling the complex problems of our church with study and understanding. It would be better to have General Conference do the studying than to have the [General] Boards do it!

LIKES TRUEBLOOD SERIES

Elmer L. Harvey • *Wall Street Methodist Church, Jeffersonville, Ind.*

I appreciate Dr. Trueblood's articles on the minister's life, and particularly his idea of making oneself take a whole afternoon off, away from everything else, in order to get to the matter of writing.

THE IDEA FORUM

One purpose of this magazine is to give pastors of every type of charge the opportunity to share with one another ideas, plans, and methods which they develop during the course of their ministry. Frequently we receive *ideas* in the form of Letters to the Editor. Some of these, and the type of material which has been published in the brief feature called Ideas on Church Administration, will soon be included in a regular feature—with a larger scope—called The Idea Forum. Readers are invited to contribute *ideas;* and it is suggested that manuscripts be 200 to 400 words in length. Following is an example of what we mean.—*Ed.*

VARIED WORSHIP CENTERS

A well defined trend toward cross-centered churches has been in evidence for some time. The purpose is simple: people come to church to worship God, and the cross is the one symbol which reminds the Christian most forcibly of God and his redeeming power. The cross, therefore, should form the center of attention not as an end in itself, of course, but only to lift the worshiper's thoughts God-ward. All the other symbols in the place of worship—candles, flowers, lectern, and pulpit—serve the same function.

It is a simple fact that any symbol loses its power to remind and inspire the imagination after a certain amount of continuous use. If familiarity does not breed contempt, it at least breeds indifference and thoughtless acceptance. Excepting the unusual worshiper, it is safe to say that after six months the conventional worship center has lost at least 75 per cent of its original power.

A remedy which can be effective is to change the central symbol in keeping with the church year. For the Advent season, a homemade creche is effective and serves to dramatize the Christmas story and reminds the worshiper that God is imminent in human lives. On Communion Sundays we use a simple and graceful chalice, elevated slightly above and behind the elements on the Table, reminding the worshiper of the God revealed in the fellowship of the upper room. During Lent, of course, no symbol could replace the cross; moreover, on Good Friday there should be no logical objection to using a crucifix reminding the worshiper of God's revelation even in the agony of physical crucifixion. On Thanksgiving Sunday why not use the actual canned goods, pumpkins, potatoes and other things which many persons gather for charitable institutions, as the symbol of the God who brings the harvest home? On Bible Sunday the open Bible itself, on a reading stand that lifts it into view, is the best reminder of His Word.

The list could be lengthened, but of course should not be carried so far that the cross is crowded out.

It has been our experience that the careful use of several symbols not only brings variety but also restores that power to quicken the religious sensitivity of the average worshiper to the symbol of the cross on which our Master died.—***Raymond E. Balcomb.***

(*Pastor, the Methodist Church, Holbrook, Mass.*)

BIBLE study

The End of the Law

By GEORGE B. CAIRD

Just as children must be guided by parental discipline until they reach the age of discretion, peoples living in a primitive stage of morality must have a religion of law until they are fit for a higher type of spiritual expression. In this second article of his series, "Jesus' Use of the Old Testament," the professor of Old Testament at St. Stephens College, Edmonton, Alberta, Canada, interprets the Mosaic Law as a preparation for the freedom of the Gospel.

IN THE first article of this series we saw that Jesus regarded the Old Testament primarily as the record of God's plan for his Messiah, and so deliberately set out to fulfil the Scripture in his ministry. But Jesus was not a fundamentalist who uncritically accepted the Scripture "from cover to cover." He would not have agreed with the rabbi who said that the Law was of equal value, from *The Lord our God is one Lord* to *Timna was concubine to Eliphaz.* On the contrary, from the mass of Mosaic Law he distinguished what he called "the weightier matters," and he was content to sum up the Ten Commandments in one great commandment. In a fine poem recorded by Matthew in the Sermon on the Mount, he demonstrated the inadequacy of the Law on questions of murder, adultery, oaths, divorce, revenge, and the treatment of enemies. The principles which underlay his interpretation of the Law may best be appreciated by considering his attitude first toward the sabbath and then toward marriage.

The Sabbath

The breaking of the sabbath by Jesus and his disciples was one of the major causes of friction with the Pharisees, and in justice to the Pharisees it is important to realize how much the sabbath meant to them. The sabbath was the sign of God's covenant with Israel (Exod. 31:12-17). At this one point the pious Jew living in the pagan environment of the Roman Empire was in duty bound to make a public profession of his faith by abstaining from his work one day in seven. The sabbath, therefore, was the chief, almost the sole, safeguard against the lapse of the Jews into the unbeliefs and practices of their pagan neighbors, and to take away this safeguard meant the end of Judaism. The Pharisees believed, then, that they were fighting for the existence of their religion.

It is the more surprising that Jesus not only broke the sabbath but broke it deliberately. According to the current interpretation of the law of the sabbath, doctors were expected to refrain from works of healing on that day except in cases where there was imminent danger of death. This ruling was accepted by the people with whom Jesus dealt, for we are told that they waited until sunset brought the sabbath to an end before bringing the sick to him for healing (Mark 1:32). Jesus, however, had no such scruples. There are four instances recorded in which he incurred the criticism of the authorities by healing on the sabbath, and none of the four invalids could be said to have been in danger. One had a withered hand (Mark 3:1-6), one suffered from dropsy (Luke 14:1-6), and of the two paralytics one had had the affliction for eighteen years (Luke 13:10-17), the other for thirty-eight years (John 5:2-18). In each case there was some substance to the objection of the Pharisees that the cure could have waited one more day. Yet in each case Jesus took the initiative, and it is plain that he deliberately chose the sabbath as the right day for his acts of mercy.

It has been suggested that the intention of Jesus was not to break the sabbath, but to sweep aside the Pharisaic tradition as to how the sabbath should be kept. Now it is true that at other times Jesus did display contempt for the tradition of the elders (Mark 7:1-13). It is true also that many of the rabbinic discussions about the law of the sabbath manifest an intolerable pedantry. But this theory does not explain the intense hatred which Jesus' behavior engendered in the religious authorities; for one large and influential school of rabbis believed in a liberal interpretation of the Law, and the Sadducees rejected the tradition of the elders altogether. The authorities believed that Jesus was setting himself up above the sabbath law itself, and that he was arrogating the right to change the Law of Moses, just as on another occasion they believed him to be claiming the authority to forgive sins (Mark 2:1-12). If they had been wrong, Jesus would surely have corrected their misapprehension instead of allowing it to grow into a hatred which later brought about his death.

Why then did Jesus choose to heal on the sabbath? The answer is to be found in his words on the occasion of the healing of the paralytic woman.

Was it not necessary that this woman, a daughter of Abraham whom Satan bound for eighteen years, be loosed from this bond on the sabbath day? We have already seen in Jesus' prediction of his Passion that he used the phrase, *it is necessary*, to denote a divine necessity laid down for him in Scripture. There was also a divine necessity, then, for healing on the sabbath—and the reason was that the sabbath was intended by God to be a foretaste for Israel of the Kingdom. Jesus, by healing the children of Abraham, had overthrown the kingdom of Satan and had ushered in the Kingdom of God (Luke 11:20). The miracles of healing were the acts of the Messiah (Luke 7:18-28); and if the sabbath was the day of the Kingdom (the day of the Messiah) no better day could be imagined for him to perform his acts. Because the Kingdom was present in his person, the Son of Man was Lord of the sabbath.

We cannot be sure that the Jews of Jesus' day interpreted the sabbath as an earnest of the Kingdom. The coronation psalms, which begin with the words *The Lord reigns*, were probably sabbath psalms, but beyond this our evidence does not go. There can be no doubt, however, that Jesus so interpreted it, and that the author of the book of Hebrews is a faithful exponent of Jesus' teaching when he represents the sabbath as a shadow of that rest that remains for the people of God when they enter into the Kingdom (Heb. 3-4). Those Christians who try to apply to the Lord's Day the rules of the Jewish sabbath have departed from the beliefs of the New Testament. The Christian lives in a perpetual sabbath, because he lives in the Kingdom. He is one of the weary and heavy-laden.

Marriage and Divorce

Any discussion of Jesus' teaching about marriage and divorce is liable to be complicated by the disagreement between the Gospels of Mark and Matthew. This is not the place for an elaboration of this problem, and we will assume here that Mark is right when he says that Jesus did not allow divorce to his followers on any pretext, and that Matthew is wrong in introducing the saving clause (Mark 10:2-12; Matt. 19:3-9).

The occasion of Jesus' teaching was a question about the interpretation of the Mosaic Law: *When a man taketh a wife, and marrieth her, then it shall be, if she find no favor in his eyes, because he hath found some unseemly thing in her, that he shall write her a bill of divorcement, and give it in her hand, and send her out of his house. And when she is departed out of his house, she may go and be another man's wife* (Deut. 24:1-12). On the basis of this law, the strict school of Shammai allowed divorce only for conjugal infidelity, the laxer school of Hillel allowed it if the wife let her husband's food burn, and Rabbi Akiba allowed it even if a man should see a woman more beautiful than his wife.

Jesus swept aside not only the rabbinic pedantry but the Mosaic Law itself. The purpose of God in the creation of human beings of two sexes was that man and woman should live together in perfect fidelity in a lifelong partnership. But through sin, which produces hardness of heart, that high ideal for human life became beyond the attainment of men and women. The Mosaic law of divorce, therefore, became necessary in order to protect society against the collapse of the institution of marriage into promiscuity. With the coming of Jesus came also a cure for men's hardness of heart and a power by which God's purpose in creation could be attained.

Jesus, then, set two standards of marriage. For the hard of heart who were yet in their sins, the Mosaic law of divorce still held good. But from those whose sins were cancelled by forgiveness, who had entered into the Kingdom and lived by its power, a higher standard—the standard of perfection—could be demanded. The Christian churches today would do well to follow the teaching of their Master in this matter. The confusion which exists in the minds of most people about the Christian view of divorce would be cleared away if we could maintain Jesus' distinction between civil marriage performed by a civil authority under the law of the state which permits divorce and, for confessing Christians only, Christian marriage performed in church by a Christian minister, from which divorce is unthinkable.

This raising of the standards is typical of Jesus' treatment of the Law, but it is important to realize that this type of teaching was addressed not to the public, but to the disciples only (Matt. 5:1). It would be a serious error to think that the ethics of Jesus differed from those of his contemporaries only in the height of the standard he required. The center of Jesus' ethical teaching is to be found in his repeated use of the parable of the tree and its fruit. Only a good tree can produce good fruit; only a good man can produce good acts; only a Christian can produce Christian acts. The Christian is one who has received Christ, who has been saved by faith in him, whose character has been transformed by his influence, and who automatically produces the fruits of the spirit. Being no longer under the Law but under grace, he is able to do all that the Law demands, and more.

According to Jesus, the Law was given in the providence of God as a necessary stage in the religious development of Israel, but with the coming of the Gospel it had outlived its usefulness. It was *our tutor to bring us into Christ* (Gal. 3:24); but the full-grown man no longer needs his pedagogue. In his book *The Old Testament in the World Church* (Lutterworth Press, 1942), Godfred E. Phillips has collected evidence from various mission fields of the world to show that there is a stage in the development of primitive peoples when they require the discipline of a legal religion before they are ready for the freedom of the Gospel. And, with all due respect to modern educational theories, children need the support of parental discipline before they are ready for the responsibilities of freedom. The object of juvenile discipline is to train men and women fit for freedom; the purpose of the Law is to prepare for the Gospel. It is for this reason that Paul can declare that *the law is holy, and the commandment holy, and just, and good* (Rom. 7:12), and yet that *Christ is the end of the law* (Rom. 10:4). The Law is an old shirt that has done good service, but it is too threadbare to be patched. It must either be worn until it falls to pieces or give place to the new garment of Christ.

homiletics

Christianity's Spiritual Message

By FRANCISCO E. ESTRELLO

The Christian religion today is in peril of losing its moral and spiritual supremacy. The crisis requires courage in action and prophetic boldness in preaching the gospel, asserts the secretary of the Fellowship of Reconciliation, Monterrey, Mexico. This is the substance of an address delivered to a group of young adults in the United States. The author is also secretary of Religious Education for the Society of Friends in Mexico.

CHRISTIANS of today have the responsibility of showing the world that Christianity is not a religion of mere tradition, but that it is founded upon life and is as real as life itself. We must point out that our Lord did not live on fancies, neither did he feed men with them. We must demonstrate that the kingdom of God is not an illusory kingdom, but a real kingdom made of experiences that are substantial. Jesus is not only a reality of yesterday, he is also a reality today; and he is not simply one of many realities, but the Supreme Reality!

We must prove through our lives that the Christian religion is not a religion of the laboratory, not a professorship religion, but a religion of life. Jesus is Master not only inside the sanctuaries, but also in the whirlwinds of the world.

The spiritual message of Christianity today will have to recover the characteristics that made the Christianity of the first century a creative force, a transforming force, and an advancing movement that no one could stop. Christianity today should be, as it was then, a living message capable of transforming sinners into saints and martyrs.

We need to recover the simplicity of early Christianity. In a complicated world, we need to learn to live again the simple life. "The simple life," says Rufus M. Jones,[1] "does not begin outside, with the house or the spoons. It begins inside, with *the quality of the soul.* It is first and foremost the quality of sincerity, which is the opposite of duplicity or sham. The fountain must be right, if we want the water to be clear. Unclouded honesty at the heart and centre of man is the true basis of simplicity. The tone of a bell is determined by the quality of the constituent metal, and, if that is wrong in material and mixture, you will not get a good bell by putting on a coat of fine paint.

"This kind of simple life will call, among other things, for an attitude of meekness and humility. But those traits are always consistent with manliness and dignity. To be 'meek' is to have a true, honest estimate of your life—it is to see yourself as you are, without any artificial inflation.

"We can best discover the principle of the simple life by a contrast with the spirit of commercialism. The commercial spirit is selfish. Its motto is 'Expand to get.' Even its philanthropic acts are selfish because they are used to cover up gigantic schemes for accumulating wealth. Its culture is selfish. It is veneer and display. Selfishness is branded in its art and music and religion and recreation. In the interest of selfish pleasure it would turn the automobile into a juggernaut and take children out of places of spiritual influence to make caddies for Sunday golf. It is the old pagan Roman spirit modernized and sprinkled with a little baptismal water, but essentially the spirit of selfishness—the pursuit of power, pleasure and luxury for their own sakes. Against it, like its antipodes, there is the spirit of simple life. It can be lived at any level of poverty or wealth; and at any stage of ignorance or culture. It is essentially the spirit of living for life's sake, or consecration to personal and social goodness. Its first aim is making a life rather than making a living. This spirit does not keep a man out of commercial business, nor does it command him to confine his business to narrow limits and to small returns. But if he is to belong to the goodly fellowship of those who live the simple life, his business must be made an avenue of ministering to human life. It must be to him what the mission field is to the missionary—a sphere for manifesting his consecration to service."

The spiritual message of Christianity today, if it is to be perpetuated in the future, needs to be not a religion of the altar, but one that goes deep into the currents of life; a religion of inner attitudes, not of ways of worship. The Protestant churches are decorating their altars and returning to the use of symbolism. I believe that we should not go too far in that direction, because there is danger of withering the freshness of real religious experience. On the other hand, the problems of the world are demanding more and more that we put into practice the principles of justice, unselfishness, and love that are basic in the Christian religion. The needs of the world demand that we live the Christianity of generosity and of the spirit of sacrifice and service.

The moral decay around us requires that we make our homes sanctified places and use our spiritual resources to solve such tremendous problems as divorce, juvenile delinquency, and prostitution, which are creeping upon men and women everywhere. The atmosphere of violence that we breathe is a call to live in such a way as to teach the lovers of violence that God, living in the hearts of men, makes them able to possess a force superior to the force of violence, the redeeming force of love; that violence can (using an expression

[1] *The Faith and Practice of the Quakers*, edited by L. P. Jacks. Harper & Bros., p. 90 f. Quoted by permission of the publisher.

of E. Stanley Jones) give the impression of a conqueror the first day and the second, but at last, on the third day, violence will sink down to let the way of love operate freely, because love will be the final conqueror.

Christians should insist with prophetic boldness that human personality is sacred. We must proclaim that man is of infinite value to God, and that there is nothing that justifies his exploitation and his degradation. We need to emphasize that it was for men that Jesus ran the risk and that he never vacillated in sacrificing material or traditional interests in order to restore peace and happiness to an individual man. Every system that debases men is a system against the plans of God, and for that reason we, as Christians, are not compelled to support it. It is necessary that man occupy anew his place of supremacy over things and machines. The task of Christianity today is to liberate man from slavery-to-things.

We need to insist that no one has been able to take the place of Christ. Christ is the only one today who can satisfy the deep spiritual restlessness of the world. It is imperative to present with passionate fervor the message of salvation in Christ and the prophetic call to repentance, because we are responsible for the tragedies that have shaken the world during the last years. We have not been faithful to the teachings of our Master; we have been allies with the forces of darkness and have injured life. If the Christian forces of the world had been faithful to the spirit of the message of Christ; if they had used all their influence to lead the world according to their goals, their way of life, their principles and ideals, they would not now have reason to be ashamed; and perhaps the world would have been saved from the great tragedy and destruction that it has suffered and is suffering yet.

The spiritual message of Christianity today is necessary as an integrative element. The world is terribly divided and all the forces at the disposition of men, other than Christ, are disintegrative forces. Christ possesses the wonderful secret of uniting, of bringing together. Around his table we can be seated as brothers, not as strangers—Chinese and Japanese, German and French, Russian and American, white and black. We need to preach this Christianity that joins, that erases and eliminates prejudices. We need to live this religion that extinguishes every hot ash of hatred, and that in its place kindles a fire of love. The man who, on the Jericho road, was robbed and injured by thieves, was a Jew; the man of merciful hands and loving heart was a Samaritan. Today the world needs a Christianity with merciful hands and a heart burning with love, because there is much pain at the side of the road demanding alleviation, and much need which we cannot pass by on the other side.

Christians should be awake so as not to be taken unawares by the propaganda of the dark forces of life, because the propaganda of the dark forces consists of lies organized on a grand scale, with some appearance of truth. It is easy, if we are not careful, to become imprisoned in its subtle and deceitful nets. Propaganda can be fascinating, and its users have no scruples about using the most sacred things for their wicked purposes.

Christianity must construct the foundations of the world of tomorrow. We cannot build the new world that is so urgently needed on the old foundations that we now have. We have to build with God, and God has to build with us. We need not only to make new all the buildings destroyed by bombs; there must also be a definite reconstruction of souls.

The task of removing Christianity's enemies—bitterness, fear, disillusion, hatred, ill will, suspicion, and misunderstanding—and of putting in their place a new vision of life full of light, confidence, good will, hope, joy, and love, is a task that demands Christian spirits permeated with the spirit of the Cross. Christianity has been called upon to restore happiness to men. Building the kingdom of God was not a task for the first disciples of Christ in the first century alone; it is also a task for us, the Christians of today, and for the Christians of tomorrow.

The Christian Church today must not be invaded by the panic that communism is creating—intentionally or unintentionally—in the minds of the leaders of nations. I do not mean that we should close our eyes to the force that communism is; but if Christianity is really of worth, then this is the hour in which to prove it. This is not the first time that great forces have threatened to destroy Christianity. I believe that Christianity has never had such an opportunity to prove its spiritual and dynamic power.

Christianity is in peril of losing its moral and spiritual supremacy; but, on the other hand, it is facing a wonderful opportunity to affirm deeply its historic and divine mission and its eternal values. All depends upon the attitude that it takes in this critical hour and upon the content of its message. The hour in which we are living requires manly attitudes and vital convictions; a Christianity that hesitates or complains is not up to the gigantic task that lies before it. We must maintain our freedom to act according to the tenets of the gospel, and we must be careful not to temporize, because that takes away our freedom and leads to deplorable consequences. We have to adopt the gallant posture of going—alone—along the way, proclaiming the message of Jesus. As one of the modern prophets puts it, the Christian Church never went so far as when she dared to go alone with Christ. When she had the protection of the Empire, corruption set in, she lost vitality, and her message was poor and weak.

I insist that our message should have a prophetic accent. The language of the prophet was always more dynamic than the language of the priest; and the real prophet never disguised his message, but gave it to the people and to the rulers just as he received it from God. He proclaimed it with passion and never considered the risks. He was a visionary man who carried his torch where the darkness was most impenetrable.

We need to preach spiritual realities to the people. The spiritual life has been overcast with rites and ceremonies. The needs of the world demand a vital message, and the currents of life have to run inside Christianity to satisfy the longings of men. The prophetic voice of Christ should fill every corner. The dynamic presence of Christ should become a reality, because men do not want doctrines,

but life, and Christ came to give abundant life.

We need to emphasize the deep spiritual note of the gospel. The importance of material things has been magnified; now we must return to that on which Christ insisted: to *seek first the kingdom of God and his righteousness.*

In this hour of crisis, Christianity should have the same dignity and courage that the Lord had. When Christ came to the hour of major crisis in his life, he set his face toward Jerusalem. He never considered withdrawing from the crisis, because there is no worse way to meet a crisis than to withdraw from it. Christ defended his ideal until the last. He defended it against pharisaism, sacerdotalism, mercenariness, and materialism. He even defended it against his disciples who sometimes could not understand him. He went to the cross for his ideal; he combatted all the established interests in order to affirm the kingdom of God.

Christ never was a traitor to his convictions. Attractive offers came his way and he was confronted with tempting propositions, but the firmness of his character never failed; he was ever in the business of his Father, and the other businesses to him were subordinated businesses. Annas, Caiaphas, and Pilate could not buy him off. When he entered Jerusalem, the shouts of the multitude did not change his way. Christ was faithful to his convictions until the last moment. He is urging his disciples of this hour to maintain the same heroic attitude before the many strange interests that are trying to possess the most sacred thing that he left us.

Christians are facing a crisis. If a person wants to know how to act, he can turn his face to Christ and draw inspiration and courage from the heroic dignity and majesty that were his in an hour when man's destiny was in danger. Now, again, we are living in an hour when the destiny of humanity is in danger. The world waits hopefully for the living and deeply spiritual message of the followers of the Lord.

The Idols o

Success, Wealth, Appearance, Numbers—these things the world seeks after; but they are false standards of value and ought not to prevail in the church, contends the pastor of the Methodist Church, Pleasant Unity, Pa. His text: Exod. 20:3. He writes as a rural pastor to his fellow ministers.

THE "idols" of these times are those ideas and ideals which represent the aspirations and call forth the efforts of a materialistic age. Scripturally speaking, they are the gods of this world. Paul, writing to the Corinthians, says that *the god of this world has blinded the minds of the unbelievers.* In our day it is not only the unbelievers, but even the faithful who offer incense to the prevailing idols. We may think that the First Commandment, *Thou shalt have no other gods before me,* is out of date. But a careful examination of those things after which men seek in our present-day world, and a comparison of these with New Testament standards, will convince us of our error.

The first idol to which we bow down is one that stands at the very head of the American pantheon. From ten million throats all over this country there comes the cry, "Great is the goddess Success!" Her worshipers are to be found in every city, town, and village throughout this broad land of ours. Her devotees are men and women from every walk of life. Stanley Jones tells us of reminding a youthful audience that they ought to have a cause to which they can give themselves. They replied, "We have a cause: we want to succeed." Who is there that at some time or another has not offered incense at this altar?

Everyone, of course, wants to succeed. It is a source of great satisfaction to us if our efforts are crowned with success. In the market place, the way of judging one's success is by the wealth one has acquired, the position of prominence to which one has attained, the power one is able to wield over the lives of others. Sometimes the very publicity that one receives is the hallmark of success. Indeed the worship of success is so much a part of the American tradition that it is with difficulty that we bring ourselves to speak against it. I am sure that many persons will object, "What is wrong with wanting to be a success?"

Certainly there is nothing wrong in wanting to succeed in the thing one is trying to do—his occupation, his calling in life. Some of the tears that Jesus shed in Gethsemane must have been over his lack of success. Judged by our standards of success, he died a failure. He set out to establish the kingdom of God among the Jews; instead, he won for himself a crown of thorns and a cross for a throne. Even his disciples considered him a failure. Cleopas said, *We had hoped that he was the one to redeem Israel.* It took the miracle of the resurrection to convince them that Jesus was not a failure, but a God-declared success. The apostles were not considered successes in their day by the people of the world. Paul tells us that he and his fellow workers were regarded as *the scum of the earth.* The writer of the Epistle to the Hebrews reminds us that many whom his readers honored were, in their day, *destitute, afflicted, ill-treated—of whom the world was not worthy.* These and many other references remind us that the New Testament is not a manual on "how to succeed."

Of course we want to succeed. But we do not find success numbered among the Christian virtues. It is faithfulness to the ideal, the vision, the task that is ours to do, that is

This World

A Sermon

By C. L. MOORE

the highest virtue. *Be thou faithful unto death, and I will give thee a crown of life,* was the message to the church at Smyrna. The parable of the talents seems to be a "success story," but the worthy servants were not commended for their success, but for their faithfulness. The true measure of our worth is not our success, but the service which we are able to render. Let us cast out of our breasts this false idol of success, therefore, and in its place instal in the temple of our hearts the ideal of faithful service.

A second idol is Wealth, or Money. We are not surprised that the world worships gold, but we ought to be humiliated to find how large a part it plays in the judgment of the church. The "great" church is the one with a large annual budget. The success of a church year is estimated in terms of the amount of money that has been raised. The importance of a minister is measured by the salary he gets. This is true both in the church and outside it. The influence of a congregation in the councils of the church is measured by the size of its contributions to the denominational benevolences. Sometimes I think that the church is even more money-conscious than are the men of the world. They know the shortcomings of money. Even our social gospel has set as a major goal a more equitable distribution of the material things of life.

We all recognize the importance of material things. Jesus did, too. When they had nothing to eat he fed the multitude with loaves and fishes, working a miracle to meet the people's need. But the material things are not of first importance in the Christian life. *A man's life consisteth not in the abundance of the things which he possesseth,* Jesus said. The rich man awakes in hell, and the beggar Lazarus finds himself in the bosom of Abraham. That command of Jesus to the rich young ruler, *Go and sell that thou hast, and give to the poor,* is indeed a "hard saying." We are just as much amazed as the apostles were at those words. Of course I do not despise wealth. I am too much a child of my own age, too much under the spell of riches to do that. But I think that I dimly perceive that the riches of the Kingdom are not material, but spiritual goods. We are in the midst of a period of world-wide shortages of food, clothing, and the necessities of life. But the world is perishing not so much for want of these things as for want of justice, mercy, and love. The true riches of the Kingdom are love, joy, peace, kindness, mercy, goodness, truth. These are wealth untold.

A third idol before which the world bows down is that of Appearance. Because people are influenced by first impressions, we are all anxious to present as good an appearance as possible. When I was a boy my brother bought a knife with a lovely mother-of-pearl handle. It made a good appearance, but the blades of the knife were of poor quality. In judging a knife, the steel in the blades is more important than the beauty of the handle. To make a good appearance many persons drive a fine automobile. But when you have seen their car you have seen all that they have. Other persons dress beyond their means, and try by their clothes and general appearance to create an impression of greater wealth than they actually possess. Of course we all want to look and act our best. But it is possible to lie by our appearance as well as with our lips. We remember the experience of Samuel, sent to select a king from among the sons of Jesse. Samuel was impressed by those tall, stalwart older sons, but the Lord did not accept any of these. It was not until the youngest, whom Jesse had not considered important enough to present, was brought that the Lord said. *This is he. Man looketh on the outward appearance, but the Lord looketh on the heart.*

A fourth idol before which the world bows is the god of Numbers. We test the truth of anything by the numbers that believe in it. "Millions use Sudso Soap," declares the radio voice; "millions can't be wrong." We think that the voice of the people is the voice of God. We think that if enough people are doing a thing then it is perfectly all right. "Everybody is doing it," we say to excuse our action. Those who think it wrong are dismissed as old fogies. This god of Numbers is one of Methodism's pet deities. We claim a membership of more than eight million, but we forget to mention that over a million of these are inactive. "A million new members" was our cry recently. Alas, it is easier to win members than it is to make converts to Christ.

God is not so impressed by numbers as we are. Gideon found his army of thirty-two thousand cut down, at the Lord's command, to three hundred men. Yet by the help of God they won the victory. *There is no king saved by the multitude of an host,* says a psalmist. Thousands heard Jesus in his lifetime, but there were only one hundred and twenty in the Upper Room at Pentecost. We boast of the numbers who come to hear us, but Jesus did not despise an audience of one.

Of course these are not all the idols of this world of ours. Neither can we hope to tear down their altars there, nor prevent the world from worshiping them. But these idols, these false standards of value, ought not to be found in the church. And yet how often they do sway our judgment, in matters both small and great.

on theory & practice

The Pastor's

"Hundreds of ministers, while they talk about worship, almost never experience it." In the final article of his series on overcoming the modern pastor's frustrations, the professor of Philosophy, Earlham College, Richmond, Ind., points toward both individual and joint solutions to this problem.

ONE of the great surprises that comes to those to whom ministers confide their problems is the realization that many ministers engage but little in prayer. At the end of the evening, when the meetings are over and confidences are in order, man after man will admit that, in his hectic life, there is practically no steady practice of the art of devotion. Hundreds of ministers never read the great devotional classics; they do not engage in the devotional reading of the Bible with any regularity; and they do not have conspicuously more time for silent meditation than do those who are not supposed to be equally committed to the Christian life.

One summer, when I was asked to conduct a daily devotional period at a minister's conference, I felt sure that there was altogether too much talk in such gatherings and that what we needed supremely was a chance to be quiet with one another in the presence of the Living God. Accordingly, I arrived early and took my place on the platform of the assembly room, doing my best to enter into a sense of God's presence, but saying nothing. The men came in chattering about a host of trivial matters and continued to chatter after occupying their seats, though the hour of worship had fully arrived. It was clear that they were waiting for me to do something or to tell them to do something, but this was what I refused to do. I continued to sit as I was, for at least a half-hour, before I felt led to say anything; by that time a beautiful silence had at last come over the entire assembly. Some persons got the idea and entered quietly the next morning already in a mood of worship, getting their bodies still and their minds still: Others took longer to learn. All had to learn the hard way and were in no sense more prepared for such reality in worship than would a group of laymen have been. In some ways they were *less* prepared.

As I observed this experiment, I began to realize that the average minister has almost no experience of real worship. He does not get it in the regular services of his church, because he is in charge of these and is so concerned over details that he has no time, thought, or energy left for the main purpose. How can he settle into a living worship when he is wondering whether the choir will enter on time, whether the ushers are in their places, and how to keep the whole intricate machine running? It is even hard to enter into the spirit of prayer because he is so concerned about the words he is to use in his prayer. Instead of leaving the place of worship refreshed, he leaves mentally tired and spiritually exhausted. There may have been re-creation for others, but there is very little for him.

The consequence is that hundreds of ministers, while they talk about worship, almost never experience it. They even begin to confuse worship with the *mechanics* of worship, such as hymn singing and the like. It is clear that we need to do something about this if we are to have the ministry in the churches which our perplexing time requires. It is so important a matter that we should give whatever creative imagination we can to its solution.

If the problem of the minister's failure to engage in real worship is to be solved, it must be solved both jointly and individually. The joint solution would be for the ministers of an area to come together once each week for a session of prayer, quiet waiting, and mutual help; but this is seldom done. The ministers of an area do, indeed, frequently meet, but they meet to conduct business, to haggle over details of joint projects, or to listen to a paper by one of their number.

What I propose is radically different from all these: I propose that they come together for creative worship *and for nothing else at that time.* Creative worship for ministers in the middle of the week might be highly productive of a vigorous ministry at the week end. The quiet worship would help the wells to fill, so that something might be pumped from them on Sunday. I believe sincerely that such a practice might revolutionize the life in the churches of a community, but I am well aware that most men will not practice it. They will consider that they are too busy.

The other solution is the individual one, and this is crucial. If we fail here we fail everywhere. It is impor-

nner Life

By D. ELTON TRUEBLOOD

tant for every sincere Christian to observe a time of deep solitude each day, facing his life seriously and asking God's help, seeking light on the pathway. It is doubly important for the minister, because he is one who is expected to give out spiritual strength and counsel to others. We cannot give what we do not have; we can pump nothing from an empty well.

One of the most helpful developments of our time has been the revival of the idea of discipline. We begin to realize that we have been easy with ourselves. We are indulgent in sleep, in eating, and in general manner of life. We have a time of perfunctory devotion, if we feel like it, or if we happen to remember it, but failure does not seem to us very serious. Yet at last some are coming to realize that it *is* serious. What reason is there to suppose that the spiritual life is any less demanding than the athletic life? Yet everyone knows the necessity of discipline for the athlete; he must *train* if he is to succeed. Similarly, the best insights in the spiritual life are likely to come to prepared spirits and prepared spirits are disciplined spirits.

Careful checks of ourselves on sleep, food, and newspaper reading are among the central factors in a spiritual discipline. Much of John Wesley's remarkable power obviously came because he rose daily at 4 A.M. I know some in our day who follow his practice and they are unusually able men. The great Samuel Johnson frequently prayed that he would be saved from indulgence in sleep and he knew that all good things come the hard way. I am well aware that the physical conditions of men differ widely and that not all men could keep up their health under a system of such austerity, but the truth is that most of us have not tried it to find out. In any case, we can be sure that almost any person who would begin every day with an hour on his knees would be very different from what most of us now are.

One of the most valuable devotional practices in which a busy minister can engage is the practice of *writing* his own prayers. I do not mean merely those prayers which a clergyman expects to use in public; I mean rather those prayers which are for no other eyes than his own. If we try to write them they become far more precise, less verbose, and more truly expressive of what we really mean. In this connection I have been deeply moved by the experience of one minister who forces himself to put his deepest devotional thoughts into poetry. He says, in a letter, that when he has once gone through the hard and exacting discipline of putting an idea into verse, it is comparatively easy to write a sermon on the same subject.

Not all of us can write poetry or ought to write poetry, perhaps, but every one of us who intends to reach any depths must find ways as exacting as the writing of poetry is. Some will find that they can do this by keeping a careful journal, not of mere events, but of ideas and spiritual experiences. Others will find that they can do it best by forcing themselves to write out their ideas in full, with the thought of possible publication. But in any case, the only way to achieve depth is by *boring*.

When I was in a theological seminary twenty-five years ago, one of my professors said one day that every minister who meant to achieve anything of importance should undertake to do some serious writing every week of his life. This writing, he said, might be a sermon for the following Sunday or it might be part of a book. It did not make much difference, he said, *what* a man wrote, so long as he kept on writing, making such exact expression habitual. I determined at once that I should follow his advice and I have done it. Naturally, I am deeply grateful to him, though it is probable that he does not even remember having given that advice. Now I should like to pass this on to as many readers as possible.

Nearly all pastors need to do more writing. It is so easy to suppose that we have a great deal to say so long as we do not put it on paper, but when we put it on paper it stares back at us in all its poverty. Yet the wonderful fact is that the very act of writing helps our poor little ideas to grow and proliferate, until the final product is something far different from what we originally intended or suspected.

All this bears directly on the spiritual life. Depth of spiritual life comes with the ordered day, with times of peace, and with the discipline of writing, because all of these are ways in which we can take hold of our normal looseness of life and alter it radically. These, then, are ways in which men can come closer to God and, being closer to God, more valuable to their fellow men.

By RUSSELL L. DICKS

Recognizing Mental Illness

Pastors can co-operate with psychiatrists in detecting and curing mental illness only if they know what the various symptoms indicate: which maladies require medical attention and which can successfully be dealt with by the pastor himself. Symptoms of the major forms of mental illness are described briefly by the associate professor of Pastoral Care, Duke University Divinity School. This material will appear in the revised edition of *Pastoral Work and Personal Counseling* (Macmillan Co.), to be published soon.

THE minister needs to be interested in psychiatric symptoms and diagnosis so that he will know whom to refer to the psychiatrist, and so that he will avoid making serious mistakes in his ministry to people who need more specialized care than he can give. He is the only professional person who moves freely among a large number of people and who is in position to spot emotional troubles in their incipient stages, particularly in youngsters. Many a child who is thought to be a model youngster is moving steadily toward serious emotional trouble, while many an adult who is thought to be eccentric actually is suffering from a deep-seated mental illness. Even more serious is the case of the person who seeks the pastor's help just before committing suicide. The minister must know that physiological changes affect the personality, and that the alcoholic has no more control over his actions than the patient suffering with pneumonia has conscious control over the disease within his body.

Psychiatric problems fall into the following general classifications: psychotic, neurotic (frequently called psychoneurotic), and emotional problems associated with organic conditions. The psychotic is one suffering from such serious emotional difficulty that he loses contact with reality and cannot do his work; often must be hospitalized. The psychoneurotic is one whose emotional illness, which is due to an unsolved unconscious conflict, may interfere with his work and his life in general but he knows who he is, where he is, and when it is; that is, he is oriented in person, place, and time, as the psychiatrist would say, but he still may misinterpret reality. In between the psychotic and psychoneurotic is the great, grey borderland in which the symptoms are not clear enough to make a definite diagnosis possible: these are the problems that fool the minister and, often, the psychiatrist. The important thing for the clergyman to remember, however, is that a definite diagnosis is not as important as recognizing that he is dealing with an emotionally *sick* person.

A number of different organic conditions bring about a change in personality and behavior; some of these changes are mild, others severe, some masquerade in one cloak of symptoms and some in another. Essential hypertension, arteriosclerosis (hardening of the arteries), tumors of the brain, injuries to the head, encephalitis, general paresis (caused by syphilis), alcoholism, and other physical conditions cause mental and emotional changes. While the immediate cause of an alcoholic's behavior is organic, the roots of his trouble are emotional or functional. This problem, along with that of the person given to drug addiction, would fall into the grey borderland between the psychoneuroses and the organic; basically it would be classified as an emotional problem.

The major psychotic problems which concern the minister most are the *manic-depressive psychoses*, the *dementia-praecox* or *schizophrenias*, and the *paranoias*. In the true manic-depressive psychosis there are two phases: the excited and the depressed, although the depressed condition is the one the minister is most likely to see, for often the depressed person realizes that something is wrong and seeks the minister's help. The person suffering from a *simple depression* presents a picture of sadness, is melancholy and worries over past minor misdemeanors, depreciating himself as being worthless. Tears often accompany his story and he claims that life is not worth living. The *acutely depressed* person may become stuporous, refusing to eat, claiming that he has committed the unpardonable sin.

Both these persons are seriously ill emotionally and must be sent to a psychiatrist at once. If no psychiatrist is available they should be *taken* to a general physician for further advice and consultation. The seriousness of the situation must be impressed upon the family; for these persons tend to *commit suicide*, regardless of whether they talk about it or not. It is a mistake to believe, as many do, that the person who talks about suicide does not do it. Regardless of whether a person talks about suicide or does not, if he is depressed he should be sent to a psychiatrist. Let someone else decide how sick he is.

The manic phase of this psychosis is characterized by excitement and exaggeration. A reasonable and reliable person may suddenly begin to work fourteen and sixteen hours a day, become loud and talkative, negotiate business deals which he is incapable of carrying through, and enter into propositions that are far beyond his financial capacity. He is as sick as if he had pneumonia.

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The hopeful thing about persons who become either excited or depressed is that many of them get well—with or without treatment—in time. With shock treatment the length of time of their suffering can be shortened greatly.

The second major psychotic group that the minister must be alert for are those suffering from dementia praecox or schizophrenia. This is an emotional problem of young people, coming on in the late teens and early twenties. It forms the bulk of hospital cases, from 15 to 20 percent of new admissions being thus diagnosed; furthermore, these cases stay in the hospital a long time.

Dementia praecox means *premature dementia* or early deterioration of mental powers. The term schizophrenia, now used more widely, means "splitting" of the personality. The patient's mind is fragmented, or divided; he loses his identity as a person, often speaking of himself in the third person: "He said he would do it," "He recognizes you as a friend." The onset of this disturbance often presents itself through a preoccupation with religious ideas, "the voice of God," or "the will of God," which directs the patient to do certain things. The sufferer will not seek the pastor's help himself, for he often withdraws from social contacts, having little understanding of what is happening, but the family or friends frequently bring the pastor into contact with the patient. When this happens the minister should advise the family to seek the help of a psychiatrist, as this person is seriously ill and is not responsible for his actions.

There are several forms of dementia praecox. The *hebephrenic* is the most common, and is characterized by rapid, nonsensical talking, with delusions and often excitement. The *catatonic* type often comes on rapidly, is characterized by periods of stupor, loss of interest in usual activities, and peculiar mannerisms; the patient may stand or sit in one position for a long time, even though it is uncomfortable, and may refuse to control or perform bodily functions. The *paranoia* may come on later than the other types of disorder and is characterized by feelings of persecution, ideas of grandeur, and delusions of various kinds, usually of a fantastic and illogical nature. The *simple dementia praecox* is not often hospitalized, and is one who has mild symptoms, is slightly paranoid, does not have delusions, and gets along fairly well.

The *paranoiacs* cause the minister no end of trouble, for they are people whom he can neither help nor get out of his hair. These people are seldom hospitalized for very long and in some instances they are definitely dangerous. However, they are more of a threat to one's reputation than to one's life. This emotional trouble is characterized by a belief that the subject is being discriminated against and persecuted. They often are educated and intelligent persons. The psychoanalysts believe that paranoia is due to some deficiency in the sexual sphere, as sexual delusions are found in many persons suffering from paranoia. Since many persons are slightly paranoid, the minister should expect to meet this problem often.

The psychoneurotics interest the minister more than those who are more seriously ill, but they are almost as hard to help as the psychotics. The pastor needs to have their symptoms in mind. The *obsessive compulsive neurotic* is one who follows a pattern of behavior which he does not understand and cannot control, such as excessive handwashing, picking up pins on the sidewalk, stepping over cracks in the sidewalk, always putting his right shoe on first. The compulsions may be harmless or they may become quite incapacitating. This neurosis has been called the borderland between neurosis and psychosis. Cases of compulsive neurosis should never be counseled by a minister, because this neurosis is often a defense against a schizophrenic breakdown. The *anxiety neurosis* is characterized by excessive and persistent worry, tears, and inability to apply oneself to one's work. There is recognition of the unreasonableness of the fear by the patient, but still the subject has no control over the feeling. This is the most common of all the psychoneurotic manifestations. *Neurasthenia* is a condition characterized by symptoms of "nervous exhaustion" or "fatigue"; this is a type of behavior often seen in persons who are not equal to the job of living. *Hysteria* is associated with excitement. Its chief characteristic is the changing of an idea, which for some reason is unacceptable, into a physical symptom. Thus the diagnosis is most often made by doctors who are unable, after careful examination, to establish a physical cause for a complaint.

The *psychopathic personality* is sometimes called "the waste-basket" diagnosis by psychiatrists. This is the person who, while completely oriented, is just asocial. These persons are usually well-groomed, pleasant, agreeable, charming individuals who have no social sense or moral responsibility. They will lie to you, steal from you, and knife you in the back with pleasure. The minister will have difficulty identifying the psycopath and often will be "taken in" by him.

The homosexual may or may not be emotionally sick. The minister often will come across him for he expects the clergyman to be more tolerant of him than all others. He is one who, for reasons that are beyond his control, regardless of their original onset, prefers members of his own sex for his sexual experience. These persons may or may not be disturbed by such feelings and they are often useful and creative persons. The pastor will do well not to break his heart in trying to change their desires. Such people should be advised to go to big cities rather than to stay in small communities, where they inevitably get into trouble.

This is a sketchy description of some of the emotional problems that the minister faces and with which the psychiatrist can help. Increasingly the minister and psychiatrist must join hands in interpreting and serving the emotional needs of our people. Emotional problems have their roots in man's experience in trying to reach a reconciliation with his environment, and in his efforts to live creatively in a world which he believes may be friendly but which often he finds hostile. This also is the area of human experience in which the pastor works. One of his greatest contributions is in demonstrating through his own person and through the church as a fellowship that the universe *is* both *friendly* and *creative*.

The Minister and Mental Hygiene

By CHARLES F. KEMP

A minister's responsibility for the mental health of his parishioners and his opportunities to further "the good life well lived," here are outlined by the pastor of First Christian Church, Red Oak, Iowa. He is author of two recent books in the field of pastoral care: *Physicians of the Soul* and *A Pastoral Triumph* (Macmillan Co.).[1] The last named volume is reviewed in this issue.

"WITHOUT exaggeration it can be said that frustrated, disintegrated, inhibited, unhappy people, who cannot match themselves with life and become efficient personalities, constitute the greatest single tragedy in the world." [2]

So speaks one of the keenest observers of our contemporary scene. Tension and strain, fear and anxiety seem to be an inevitable part of our times and culture. Many developments of the last few decades have conspired to make this one of the major problems of our generation, if not *the* major problem. The great problems of our day are emotional, mental, and spiritual. The increasing divorce rate, the growth in juvenile delinquency, the number of admissions to state and federal prisons—all tell their own story of frustration, sorrow, disappointment, and tragedy, while the rapid increase of mental illness is a cause for growing concern.

All these are but straws in the wind. As has been frequently pointed out, for every patient admitted to a mental hospital, there are at least ten other cases who are "blindly groping in that dreaded No Man's Land between reality and unreality or sanity and insanity, sick, cross, cruel, queer, prejudiced, or incompetent." This group is in evidence in every community—the sorrowful, the disillusioned, the dissatisfied; those whose lives are rounds of boredom, devoid of any real interest or ambition; those who carry about a sense of failure or futility; those who are haunted by a sense of guilt or a feeling of inadequacy; those who cannot be classified as mentally sick, but whose lives are dominated by worry, anxiety, hatred, or fear. There is every indication that this group will increase rather than decrease. It is the concern of all serious-minded people. It presents a major challenge to the ministry and to the church.

It is also true that the last few decades have been marked by a very great advance in our understanding of personality and of the complexity of human nature. Ours can truly be called a psychological age. Medicine, education, law, social work, all have been profoundly influenced. Since the turn of the century many new insights, techniques, and methods have been developed which have profoundly affected the fields of all those who deal with human personality. The mental-hygiene movement, growing out of the tragic but fruitful experience of Clifford Beers, has done much to co-ordinate and make available the findings and the experiences of these various fields.

I

The church and the ministry have not been unrepresented in this movement, but in terms of influence, in terms of the possibilities, in terms of the number of people involved and of the close relationship of the purpose of religion and the mental-hygiene movement, the influence of the church has been relatively slight. A recent volume stressing the needs of mental hygiene listed some agencies that could be utilized for work with the public. They included public-health agencies, parent-teacher associations, child-guidance clinics, schools, colleges, hospitals, welfare agencies, prisons, and courts. Whether or not the church was intentionally omitted was not evident, but it was conspicuous by its absence. It is the contention of this article that the church and the ministry have much to receive from and also much to contribute to the mental-hygiene movement. The minister, because of his function in the community, has both a great opportunity and a tremendous responsibility.

The pastor is practicing mental hygiene whether he knows it or not and whether he wants to or not. Ministers have been practicing mental hygiene for generations—not by that title and not always wisely, it is true, but often with great success. Some of the work of such men as Richard Baxter, Henry Drummond, and Phillips Brooks would still warrant restudy. Ian MacLaren spoke from experience when he said, "Be kind. Every one you meet is fighting a hard battle." That is true, but more than kindness is needed. To be able to help people to fight their battles successfully demands insight, understanding, and skill. Clara Bassett, in her valuable book, *Mental Hygiene and the Community* (Macmillan Co., 1936), speaks of the great possibilities that are presented to the church, but she also says that unless the church takes the time to develop skill and understanding, "it is largely wasting its time in holding aloft its peerless ideals as marching banners remote from the dust of conflict." It is true that the pastor is concerned not only with the immediate frustrations of life, but also with its larger goals, aspirations, and ideals. This viewpoint, however, is no excuse for his becoming sentimental or disregarding scientific

[1] This article originally appeared in *Mental Hygiene*, Jan., 1948, published by the National Committee for Mental Hygiene, Inc., and is reprinted by permission.

[2] Harry Emerson Fosdick, *On Being a Real Person*. Harper & Bros., 1943, p. 3.

processes. Rather, he should try to understand them all the more.

Dr. William A. White, outstanding leader in the mental-hygiene movement, said that the goal of mental hygiene was the good life well lived. That is also the goal of high religion. The minister who understands the basic principles of mental hygiene has a most valuable ally to aid him in his efforts toward achieving that goal. This does not necessarily mean that the minister is to develop new tasks. It certainly does not mean that he is to attempt to do the work of an amateur psychologist. It does mean that the minister is to do his own job and to do it to the fullest extent, utilizing all of the resources available. By the very nature of his function in the community, because of the tasks he naturally performs, he can be of great help in the area of mental hygiene. In fact, as we have said, he is doing it already—he cannot be neutral. He is either doing it skilfully with positive results, haphazardly with only mediocre and occasional results, or—we should recognize the possibility and the fact—unwisely with negative results.

II

The pastor, first of all, has a responsibility because his people will come to him with their problems. Preaching is essentially persuasion, but people cannot be persuaded if they are emotionally blocked. Every congregation is full of people who have all sorts of problems. If the preacher has the confidence of his people, they will come to him with these problems. His church may be in the country or the city, his congregation may be large or small, his people may come from penthouses or slums, but if he understands them and if they have faith in him, they will come. Some will come to his study, some will come to the parsonage, some will stop him on the street, some will linger for a moment after the Sunday service—he will face problems of all types and descriptions. Some will bring problems of the home which are often very complex and delicate. Some will come with questions of morals and habits, especially relating to drink; some with problems of religion which in many cases, when investigated, are found to be of psychological origin and nature. Many will bring him problems about their children, relating not only to religious training, but also to behavior and conduct. Good counsel given here may shape a whole life.

Young people especially will come if they feel that he understands and will not be too critical. Youth is full of tension points. Young people, too, have problems at home, questions about religion, uncertainty about selecting a vocation, no little anxiety as they prepare for homes of their own, and a multitude of personality problems and uncertainties which are all too often left to be dealt with alone and never brought out into the open to be faced by someone with insight and understanding.

The average normal adult has problems of fear, anxiety, worry, depression; at some time or another he faces some experience, some disappointment, some failure, when wise counsel is his greatest need. As Henry Nelson Wieman has written, "black despair will scarcely clutch and hold for long if one can talk it out with a friend who understands."[3] The minister could and should be that friend, but his effectiveness is doubled, and the danger of actually causing harm is minimized, if he has some understanding of the general principles of counseling and mental health.

Preaching is at best a wholesale treatment of life. The matter of achieving the Christian adjustment—or the abundant life—comes down in the last analysis to the individual life situation. Here is the minister's great opportunity and responsibility. When he is preaching, he hopes that he is dealing with someone's specific needs; here, he knows that he is. He must recognize the sacredness of this phase of his work. No committee meeting is as important, no program is as significant as the hour when he sits down to face the life problem of some individual. Such work can be of value only if the minister understands the causative factors that underlie the outward surface of behavior. As Clara Bassett points out in the volume already mentioned, there is a vast difference in being able to give advice as to how people ought to behave and in being able so to understand the tangled elements in an individual situation and to give such skilful counsel that readjustment and growth are possible. There are many insights and techniques that will enable a minister to do better this task of counseling, but this is not an article on pastoral counseling. Our purpose here is to point out the relationship of the minister to mental hygiene, and never is it closer than in the numerous times throughout each year when he is called upon to face the personal problems of his people.

[3] Henry Nelson Wieman, *The Issues of Life*. Abingdon Press, 1930, p. 45.

III

Now the Christian minister has a privilege and a responsibility because of his pastoral relationships with his people. He enjoys a relationship with his people available in no other profession. He is present at the emotional crisis of life. In a sense he lives with the people. He is present at times of greatest happiness and greatest sorrow. If he knows his people, he is there in time of sickness, trouble, sorrow, or death. He does not enter the sick room as a physician, but as a minister. Yet as a minister in the sick room, he faces problems of tension, fear, guilt, loneliness, boredom, anxiety. These are all mental-health problems. He will face the boredom of long convalescence, the fear of an operation, anxiety over the family, worry over the loss of time from work, the confession of some long-hidden wrong that comes out under the stress of this occasion.

Not the least of his contributions is what he can do for the families of those who are sick. They, too, are going through an emotional strain when one of their number is critically ill, and no one can give more effective attention to their needs than the minister. At least, no other attention can be so *complete* as that offered by the Christian pastor.

Bereavement presents a host of problems. Each situation is different. Usually such cases are accompanied by an element of shock, confusion, sometimes bewilderment. There is usually a sense of loss, often a sense of guilt, in many cases a need for a complete readjustment of life, some-

times with much uncertainty involved. One man has said, "To comfort is perhaps the most difficult, the most delicate, and the most emotionally exhausting form of service." The real task comes after the funeral service is over.

The clergyman as a pastor also sees regularly the aged and shut-in of his parish. They represent a vast area of unhappiness and suffering and a group whose problem to a large extent is not met by any other profession in the community. Old age has its own peculiar psychology and mental-health problems which a minister might well study.

Then the very fact that he is calling regularly in the homes of his people leads to opportunities. A mere call of friendship has a value in itself, but it often reveals other problems such as those mentioned above and frequently leads to the opportunity to be of some direct service. Pastoral work seen in this light has tremendous implications and presents a great opportunity to the minister who is trained to see and to understand.

IV

We do not mean to overlook or to slight the minister's age-old function of preaching. Preaching, too, has a place here. The minister has a great opportunity and responsibility for mental hygiene, due to the fact that Sunday after Sunday he speaks on the issues of life. Preaching and personal work are dependent upon each other. If the minister has been faithful in the tasks mentioned above, his preaching will have a note of reality, and the people will come and listen with a new earnestness. Also, if he preaches as if he understands life, in all of its reality, as people actually face it, they will come to him as an individual for counsel. One minister said, "On any given Sunday morning, there is probably no single congregation assembled anywhere in this world where there are not at least a few persons who are truly in need of personal help."

In one congregation of a little less than one hundred people, there was a boy on parole from the state penitentiary who was trying to "go straight," another on probation by the local police, a third who was known to be flirting with a type of life that was bound to bring unhappiness and ruin, a young woman confused with intellectual doubts, a girl despondent over a broken love affair, a young couple who had just buried a child, a family where the mother had just died, a woman struggling with a morbid fear, a man who was desperately trying to overcome drink, a middle-aged couple whose home was going on the rocks, another couple who were worried over the conduct of their child, a young man who faced a serious operation within a month. These people had all consulted the minister quite recently. If he had known his people better, he would undoubtedly have been aware of other problems.

To speak to such people every Sunday is a grave responsibility and a great opportunity. We must admit that not all preaching has been helpful. Some has been far removed from the issues of life. Some has been actually harmful from a mental-health point of view. It means that the minister is under obligation to understand to the very best of his ability the needs and the nature of human personality so that he can bring to those needs the resources of religion.

The minister has a further opportunity and responsibility as the head of an organization that can do much in the realm of mental health and hygiene, not only because the church can sponsor classes and invite in trained leaders in the realm of personality, child training, and mental hygiene—although this may be a possibility—but, rather, because of the fact that the church is an institution that stresses fellowship, worship, and service. When these, the age-old functions of the church are carried on faithfully and well, they are of tremendous value in the area of mental hygiene. Space does not permit enlarging upon them, but there are no greater factors of a preventive nature or of a sustaining influence than fellowship, a sense of "belonging" that is genuine and real; worship that is sincere, intelligent, and profound; and service, participation in a task, the enlistment in a cause that one believes in and feels is worthwhile.

Further, it is the church that is responsible for the religious training of the community, especially of the children and youth. The significance of these first impressions and of these formative years cannot be overemphasized. The church needs to restudy its program in the light of our modern knowledge of mental hygiene—again, not necessarily to change its program or to introduce something that is strange or foreign, but, rather, that its regular tasks may be accomplished to the best advantage.

Here is a great opportunity and a grave responsibility confronting the church. The mental-hygiene movement is comparatively young. The church should have a great part to play. If it is to do so, it must put personality at the center of focus. It is not programs, crowds, finances, but persons that are the chief concern. This is only to return to the point of view of Jesus, who placed a child in the midst of the group, or paused to talk to a woman by the well, or to meet the troubled Nicodemus at night. It means that the minister must recognize the tremendous significance of the part he plays.

He is in duty bound to prepare himself to the best of his ability. It means that theological seminaries must rethink the whole program of the training of the ministry, both as to the content of the curriculum and as to the practical experience given to young men in dealing with the problem of personality, so that young ministers will come into the community and the parish as thoroughly trained to meet their people as the doctor is to meet their physical ills. It means that a new relationship must be developed between the various professions so that they will be able to understand one another and to work side by side in a spirit of co-operation and assistance, rather than separately in a spirit of complacency and mistrust. It means that both ministers and other groups as well must consider the resources of an intelligent expression of religious faith and practice as it applies to the needs of personality and mental hygiene, that we may utilize all of the resources at our disposal in order to reach the "goal of the good life well lived."

Clinical Material

The ineffectiveness of this pastoral call may be attributed to the minister's lack of self-confidence. Ill at ease himself, he is unable to take full advantage of his opportunities to administer spiritual aid to his parishioners.

RUSSELL L. DICKS, Editor

A Routine Call

THE LADY I called on, Mrs. Lillian Hansen, is about forty-two years old, and weighs around three hundred and fifty pounds. She never leaves her home to go anywhere, moving only from the front room to the kitchen and back again. She has a family of five girls and three boys, all of whom are away from home except one boy who is in high school. They live in her father's house and take care of him. Her husband has been the only police officer in our town, but recently was fired and now is working in Springfield as a night watchman in a factory.

Mrs. Hansen always sits in a large rocking chair near a window where she can see the front walk. When I knocked at the door she called for me to come in.

I went in and said, "Hello, Mrs. Hansen."

"Hello, Mr. Walker, take your coat off and sit down."

"Thank you. I noticed Mr. Hansen was home again yesterday; does he still like his new work as well as he did?"

"Oh, yes, he likes it real well. You know I'm proud of him now. When he was working here for the village he got to drinking a lot, but it wasn't his fault. Whenever the village board had a dirty job to be done the mayor or some member of the board would take him into a tavern and buy him drinks until he promised to do it for them. He didn't want to drink, but they would insist, so he usually drank with them."

"He is away from that environment now."

"Yes, and he has quit his drinking. I'm proud of him. He is now the man he was when I married him. He wants me to go to Springfield with him for a few weeks, but he has an upstairs apartment and I couldn't get up or down the stairs. I wish I could —he needs me there. But I suppose I'll have to be content with staying here and taking care of Dad and Pete. How is your boy getting along in school?"

"He is liking it much better now; I think he'll get along all right. I certainly am glad that things are working out so well for you folks. I must be going now."

Pastor's Summary: It does not seem to me that the calls I make amount to much. Any one of this woman's neighbors could have done the same as I did. Perhaps she would not have talked as freely to them as she did to me, but all I did was to act as a relief valve. Looking back over this call, I can see where I had a good opportunity to pray with her, which I failed to take advantage of. I believe that is the big defect in my calling.

Editor's Summary: I agree with the pastor about this call, if it is correctly reported. We estimate that while our records probably are 25 to 35 per cent accurate so far as the exact statements are concerned, they are 80 to 90 per cent accurate so far as dynamic material is concerned. That is, the minister remembers the important statements but forgets the small talk, and often does not recall exactly how a given subject came into the conversation. Still, the record is essentially a correct picture of what happened during the call.

In the above call, I think that the minister correctly presents approximately what happened so far as significant material was concerned; he concludes that the call did not amount to much and believes it is so because he did not pray. If this is a sample of his calls, I would agree that they do not amount to what they could. There is evidence of rapport, or a feeling of friendliness, on the part of Mrs. Hansen toward the minister. She talks to him freely, discussing her husband and her family problems. This does not happen in a pastoral call unless there is rapport or unless the stress is far greater than it appears to be in this situation. Therefore, we can assume one of the major underlying essentials which makes an effective call possible is present here: namely, a good relationship, or a feeling of friendliness.

Second, there is spiritual need present. Here is a forty-two year old woman whose husband recently was fired from his position because of drinking, which she claims was someone else's fault. As a result she is separated from him temporarily. More important, because of her overweight she is physically handicapped. Nothing comes out in the call concerning this fact. The spiritual problem of a physically handicapped person is that of the sufferer's attitude toward the universe, or toward God.

The major reason for the minister's failure in this call is his failure to permit the parishioner to talk more. While this is a failure in technique on the surface, basically it is a matter of attitudes on the minister's part; it is a case of his being afraid of people. Fear of people, such as we see in many pastors, physicians, school teachers, and social workers, is a matter of attitude toward the universe. If a minister has a basic faith in the creative nature of the universe, he is not afraid of people nor of his pastoral duties.

We must also say that we know, on the basis of clinical observation, that we can implement a minister's efforts through teaching him a sound methodology, and if he is concerned about people he will do effective pastoral work. In the process of his work, as he observes the creativeness of the universe and its healing force at work, he may come to have a profound belief in God, even if he did not have it at the outset. The same thing often happens to the doctor in his work.

If the pastor had permitted Mrs.

Hansen to talk more, if he had helped her through the wise use of questions, his call would have been more helpful, whether he prayed or not. A handicapped, shut-in person, such as Mrs. Hansen, usually is lonely. If given the opportunity, she will talk, but the minister must be more relaxed, take more time, permit pauses which will enable her to carry him to her spiritual need, and thus open the way for God to flow into her life through the relationship which is brought into action because a minister calls upon his parishioner. The pastor does not bring God to the parishioner; God is already there before he arrives. But his presence assists God to become more active and often means the difference between creative and destructive living for the parishioner—between overcoming discouragement and giving way to it. Much of our pastoral work cannot be measured accurately, but we know, again on the basis of clinical observation, that the pastor who keeps eternally at the job builds up his own confidence as he sees people helped through his ministry.

Pioneer in Pastoral Counseling

A PASTORAL TRIUMPH, *by Charles F. Kemp. Macmillan Co., 120 pp., $2.25.*

This book follows closely upon the publication of another book, *Physicians of the Soul,* by the same author. Whereas the latter book was an attempt to study and prove historically the thesis that great preachers also have been great pastors, the latest book by this native Iowan, pastor of First Christian Church, Red Oak, Iowa, is a fascinating revelation of a great pastoral ministry in the county of Worcester, England, during the seventeenth century. As the introduction states, "It is especially valuable for anyone interested in the pastoral ministry to know of his (Richard Baxter's) outstanding career as a pastor." This study is an attempt to recover one of the three periods in Baxter's life: that spent at Kidderminster, with particular emphasis on his pastoral ministry.

To know that a man with ill health, at times discouraged because of unappreciative and indifferent parishioners could give hours of faithful effort, patience, and planned work daily to minister individually to his entire congregation is worth much to the modern minister in our land. Here was a man of God who, though he made mistakes and used some methods in his day which we would prefer not to employ, by sheer experience with hundreds of contacts among his people annually came to understand human nature and learned to love people for what they might become if guided and helped. Baxter certainly was a forerunner of modern counseling, though like many ministers of today, unfortunately, counseling to him meant giving advice rather than listening. Baxter's life emphasizes the great significance of the personal relationship which must exist between pastor and the person being counseled. Further, his life during stormy days of civil war in England reveals that courage and deep Christian faith are needed by any man who chooses to be shepherd of a flock.

The latter part of the book ably suggests possible relationships between Baxter's life and ministry and that of the modern pastor. The emphasis is on the pastoral, calling, listening ministry—a need self-evident today when we become aware of the fact that multitudes are seeking help from physicians, lawyers, and psychiatrists when preventive spiritual care might have been given by alert, trained, understanding ministers of the compassionate Christ.

The reader will find a bibliography on Richard Baxter as well as several pages of bibliography on pastoral work and an index in the back of the volume. Certainly this book is worthy of a place on the study desk of any minister truly interested in people.

M. E. Dorr.

(The reviewer is pastor of the Methodist Church, Dayton, Iowa, and a member of the circuit staff, THE PASTOR.)

A Sociologist on Counseling

MARRIAGE COUNSELING PRACTICE, *by John F. Cuber. Appleton-Century-Crofts, 175 pp., $2.25.*

This little book, by a professor of Sociology at Ohio State University, is divided into two sections: part one is entitled "Marriage Counseling Practices and Problems"; part two, "The Profession of Marriage Counseling." In neither case does the writer deal with his subject as such, for the book proposes to be written on the subject of *Marriage Counseling Practice,* but is really a book on counseling. Whatever the author says about *marriage* counseling can be said about counseling of any sort. Upon the basis of the extensive bibliography cited in the back of the book the results should have been better.

There are chapters on "Guidance and Behavior Science," "Diagnosis," "Interviewing," "Changing Overt Behavior: Re-education," "Professional Training for Marriage Counselors," and others. The author, unlike many writers on counseling, knows that religion exists; but what he has to say about it is of extremely doubtful merit, to put it mildly. "The counselor may frequently utilize religious rationalizations to help bereaved or otherwise frustrated people, provided (a) he has first ascertained that he is dealing with religious people and (b) has sufficient insight to know what kinds of rationalizations are likely to prove comforting and which kinds unacceptable, because the clients have outgrown or have never had such beliefs." "The counselor himself may be a secular person for whom personally there exists no need for organized or institutionalized religion, or whose ideas and values on religious matters may be quite unconventional."

Dr. Cuber refers to *listening* several times yet he seems unfamiliar with that which has been written describing *listening* as the art it can be in counseling.—***Russell L. Dicks.***

(The reviewer is associate professor of Pastoral Care at Duke University Divinity School, and contributing editor, THE PASTOR.)

Broadcasting the Midweek Service

By WILSON O. WELDON

Designed primarily for the radio audience, though financed through the local church budget, the Midweek Chapel Hour of First Methodist Church, High Point, N. C., is an effective medium of evangelism, reports the pastor.

A SERVICE of worship, liturgical and evangelistic, reaching thousands of persons every Wednesday night, unique in its method and effective in its results—that is the record of the Midweek Chapel Hour for more than two years. Because it has proved its value in many ways, First Methodist Church, High Point, North Carolina, is committed to its continuation.

We have a chapel, well furnished and beautifully appointed for services of worship, weddings, and funerals. It was the gift of a layman. Upon its completion and with the installation of a Hammond organ, we set about to ascertain possible additional usages. The Wednesday night service of worship was reaching only a limited number of the faithful church members. Therefore, the following plan was set up.

At 8:30 P.M. each Wednesday throughout the year, a thirty-minute service begins with the choir singing, "Come, Ye Disconsolate" [312, *The Methodist Hymnal*]. This is followed by appropriate hymns, poetry, prayer, and a message designed to meet some specific human need. The program concludes with a hymn and statements by the officiating minister. All of this is broadcast over a local radio station. The service is designed primarily for the unseen audience, although numbers of persons come and join heartily in the service. We are committed to the idea that the best religious broadcasting is that which appeals to the unseen audience rather than to those present in person, and certainly prayer experiences need not be limited to the seen.

This Midweek Chapel Hour is the culmination of the Wednesday night schedule of activities, which includes each week the rehearsal of the senior choir, a monthly meeting of the Board of Stewards, the Men's Fellowship Club, the Workers' Conference, and other special groups. These groups usually adjourn in time for the Midweek Chapel Hour, and many of these remain in person, while others "tune in" to the program.

The radio time is paid for by the church. It is in the church budget, although special donations are made to the radio fund. In the initial period there were appeals for funds, but the response was so gratifying and so generous that only three such appeals were made. The Official Board later voted to finance the cost through the budget.

Three significant aspects of this technique of evangelism in the twentieth century are noted:

(1) Each service is carefully planned and well-timed. The minister considers this to be one of his primary media of preaching the gospel. It means hard work for the pastor, but he is speaking to thousands every week with the confidence that the seed is not falling on barren ground.

(2) Persons have voluntarily indicated that their decisions to become Christians and members of the church were made as a result of listening to these services. In the first year the minister learned of twenty-four persons affected, and in the second year twelve others made similar decisions. Surely there must have been many more who were reached with the truths of the Christian faith. This Midweek Chapel Hour has definitely proved to be a medium of effective evangelism.

(3) Because the messages have been designed to meet specific needs, because they have been "beamed" on the "man in the street" level, scores of persons have sought out the minister for counseling. Thus, the development of the "Worry Clinic" has gone hand in hand with the Midweek Chapel Hour. This program of counseling has been the follow-up of the gospel message on Wednesday nights. In this plan we have the best techniques of the old-time midweek service, reaching the masses and also eventuating in direct, personal interviews.

In many communities there is an abundance—possibly an over-abundance—of broadcast religious services on Sundays. Many are regular church services, not designed primarily for the absentee. In the middle of the week, however, there is seldom any religious service on the air. Thus, there is a more potent appeal, a better listening time, and a more powerful approach to the thoughts of the average person. Eight-thirty to nine on Wednesday night is a propitious period throughout the year.

The Midweek Chapel Hour, we believe, is one of God's media for this age!

Shut-Ins Visit Through Movies

The foremost problem of persons confined to their homes is loneliness. Motion pictures of friends destroy this feeling of isolation and bring real cheer to the senior members of Centenary Methodist Church, Binghamton, N. Y., states the pastor. Visual equipment thus aids in a kind of ministry to the homebound.

By WHEATON P. WEBB

"I WISH that just once more I could see those good friends of mine who used to be in the Woman's Oxford Class." the elderly lady said. "But so many of us have been shut in these last years. . . ." Her voice trailed away into silence, and she folded her hands, distorted with arthritis, in her lap.

Miss Carolyn Arthur, a member of our church, smiled at her as an idea occurred. "Maybe," she promised, "you'll see those good friends again—sooner than you think."

Miss Arthur had spent a day calling on shut-in members of our old, downtown church. Often, like her pastor and many others, she had wanted to find a way to keep the senior members in touch with one another. Old people sometimes are forgotten in the bustle of the crusades of the church today. It is especially difficult, where the membership is scattered over many miles, to approximate ideal parish visitation.

But a new possibility had suggested ittself: Why not take a color movie, devoting a few feet of film to each of the forty shut-ins, then project it in each of their homes? It would be an inexpensive way of letting forty old friends greet one another. Miss Arthur knew the hobbies, the tastes, and the interests of these forty friends. She decided to photograph them, together with interesting visitors whom she would bring to their homes.

Because the film was so successful in helping these friends to "see" one another, and because it was such a satisfying experiment in the appreciation of members who sometimes are overlooked, its possibilities are unlimited for any church that wants to help senior members feel their ties in the church family. Best of all, the camera fright of many was overcome when they realized that the film would permit them to "visit" each other. One woman allowed her picture to be taken for the first time in fifty years!

Miss Arthur's scenario was as follows: The film opened with a throng of worshipers entering the church on a snowy Sunday. Then her camera roved through the homes of shut-in friends—and she was careful not to portray them as a succession of Whistler's Mothers.

Two checker champions appeared presently—the preacher's small son who had won the Y.M.C.A. checker championship and a kindly woman, for many years an invalid, a lover of checkers and of small boys who know the quickest way to the double-corner!

The scene shifted to the home of a retired school teacher. She was standing beside her "Who's Who" of the church. If one is a member of our church and his picture appears in the newspaper, it will be clipped and will appear the next day on her screen.

Other interesting people followed in rapid succession: one of them crocheting one of the bed spreads for which she has been noted; another watering her African violet; another on her birthday as the visitation committee of the W.S.C.S. lighted the candles on the cake they had brought her.

A memorable shot showed the leader of the Loyal Temperance Legion—a woman in her eighties—conducting a temperance meeting in her home for the children of the nearby tenements.

A missionary interest was accented when two friends—a young man recently home from the service, and a retired teacher—greeted each other dressed in costumes he had brought from the Orient: the boy in the garb of the Japanese Minister of the Interior, the woman in a ceremonial Japanese kimona.

Next, the camera swept over the beds of a hospital ward and saw the visitation committee bringing Easter lilies from the altar to members who had spent many months away from their church.

The beauty of family life was emphasized in scenes where a great grandmother peeled apples for the great-grandchildren clustered about her, and where a small child knelt at bedtime to say his prayers.

An elderly man sat at his carpenter bench and showed a boy how to put the finishing touches on the rigging of a schooner.

The film ended with a shot of a lake shore with the Primary picnic in progress.

Most amateurs with a small movie camera could duplicate this project in their own churches. In ours, it created a spirit of good will which has permeated the whole membership. The only special equipment necessary for making such a film is patience, love, and a deep understanding of the suffering of the old.

How to Increase the Church Budget

How does a church go about increasing its budget to meet local eds? Pastor Shirkey tells how Trav- Park Methodist Church, San An- nio, Texas, approached this prob- n.

By ALBERT P. SHIRKEY

OVER a period of nine years, our urch has had a sevenfold increase its budget. Nine years ago, the dget was twenty-three thousand llars, eighteen thousand of which s pledged; now the budget is one ndred-forty thousand and five hun- ed dollars, all covered by pledges. ow has this growth in the budget en achieved?

First, we have challenged every urch member to make a pledge. ere have been three "Every Mem- r Pledging" campaigns, under the rection of a member of the Official ard. Approximately two hundred- ty workers, after careful instruction d messages of inspiration, went out ask individual members of the urch for their pledges. Through ese efforts, our budget increased st to forty-two thousand dollars; en to eighty-three thousand dollars; d finally to the present one hun- ed-forty thousand and five hundred llars.

We do not have this type of pledg- g campaign every year. In those ars when we do not, however, we rite to the membership asking that ey consider their pledges and make decision for one of three courses: increase their pledges; to leave e pledges as they are; in cases of cessity, to decrease their pledges.

The second major factor in the owth of our budget has been a con- ual emphasis on the tithe as the eal of church giving. This has been ressed through sermons, through ticles in the church paper, and rough talks at various church-group eetings.

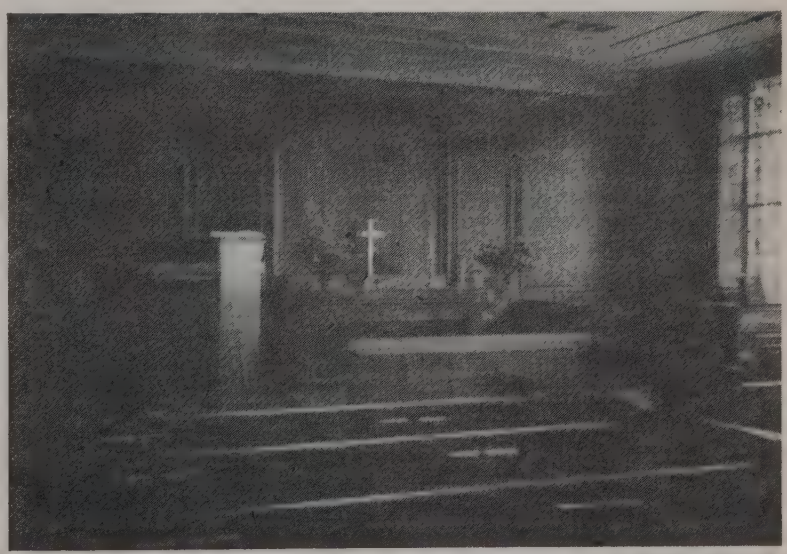
As a result of this emphasis on the he as the pattern for giving to the urch, many members have increased eir pledges and a considerable num- r have become tithers. I am confi- dent that if churches throughout Methodism would strive to get every member to tithe, our giving would be increased greatly. The general appeal for funds does not bring the desired results; a *specific* ideal must continually be held up as the goal.

We have endeavored to make our church members conscious of the fact that they fall naturally into one of seven classifications in their church-giving: (1) Give nothing at all; (2) give something sometimes; (3) give something regularly; (4) give a divided tithe; (5) give an undivided tithe; (6) give more than a tithe; (7) give most of income. We have challenged the church members to become tithers or to give more than the tithe. We feel that the appeal has helped in expanding the budget as need required.

We have learned that the more service the church renders the people, the more readily they respond by giving of themselves and of their means to the church's program. The increase in our budget cannot properly be understood without recognizing the growth of our church's staff of workers. The church's program has been departmentalized under the leadership of thirty-two full-time workers, including two associate pastors, a director of Christian education, a director of youth work, and a minister of music.

Gains in finances have come as a result of a growing consciousness of stewardship of possessions. This sense of dedication has led fourteen young people of this church to pledge themselves to the ministry and missions.

Another outreach of our financial program has been in taking part in the establishment of Riverside Mission and a Service Center for men in the armed forces, which projects have received more than twenty-five thousand dollars from this church.



In constant use for weddings, christenings, and sacramental services, is Sexton Memorial Chapel, in the new educational building of First Methodist Church, Shreveport, La. The chapel, which has a side pulpit with a central aisle and altar, seats one hundred and thirty persons. Oak and gum wood panels cover the walls, and the memorial windows are of English antique glass. Early communion services and midweek prayer meetings are held in this chapel. Until his election to the bishopric, in June, 1948, Dana A. Dawson served as pastor of this church.—Photo, Courtesy of the Interdenominational Bureau of Architecture.

Toward a Unified Program

By J. ELWOOD CARROLL

A unified church budget, an active Board of Education, and functioning committees, under the supervision of the official board have rescued Burkhead Methodist Church, Winston-Salem, N. C., from stagnation and have directed the energies of the congregation through a unitary program, reports the pastor of that church.

OVER the past decade Burkhead Methodist Church has made no phenominal strides in any one particular field, but all along the line it has made commendable progress. Progress has been made largely because the diverse programs of the several groups of the church have been solidified into a single program, and all the energies of the members of the congregation have been directed through that program.

Burkhead Church is a "second church" in a developed residential area of a city of eighty thousand population. The plant, debt-free, consists of two adjoining buildings and a parsonage located on a half-block area. The plant is adequate for reasonable activities. The organization is sixty years old and, due largely to the nature of the community, had settled into a period of senility. The membership is composed almost entirely of working people, though it includes a few small-shop owners.

The leaders of the annual conference sensed the stagnation at Burkhead and appointed ministers to the church who would re-vitalize the congregation. Three ministers in the past decade have worked toward a common goal; each has made his contribution.

The unified church budget, including all except the women's organization, was adopted about eight years ago. The people are canvassed to give to this unified budget. This one factor alone has proved a great blessing in many ways, some of which are: first, it teaches the children to give regularly and systematically, since each child makes his pledge and usually turns in his envelope collection through his Sunday school class; second, it welded large Bible classes of the Sunday school into a vital part of the church, since members of these classes observe Loyalty Day to make their pledges and then can turn in their gifts through their classes; third, it has eliminated the necessity for several treasurers and has put the funds into a single account with one treasurer responsible to and reporting to the official board monthly; fourth, it has produced a high percentage of regular givers; and finally, it has kept a balance on hand at all times we have never been "in the red" since adopting the unified budget—with surplus enough to employ, last year, a full-time director of Christian education.

Conducting the finances of the church is an educational process in itself. The budget is developed by full participation of the Finance Committee, the Board of Education, the Board of Missions, and the Youth Council. The budget is composed of about sixty items, divided under four major topics: operating expenses, church school, salaries, and benevolences. A copy of the detailed budget is mailed to every member of the church.

The canvass is a full participation by persons of all groups. Loyalty Day is set shortly before time for annual conference and everyone is given an opportunity to make his pledge, after having studied a copy of the budget in advance. Then each is given his package of collection envelopes. Loyalty Day opens with pledging in all Sunday school classes, after morning worship, then home visitation in t afternoon by the members of t official board. Reports are made family night supper at the close the day, and a great victory celeb tion is enjoyed at the evening w ship hour. For many years now t budget has been completely s scribed on Loyalty Day.

Supervision of the entire busin of the church, including the budg is the responsibility of the offic board in its regular monthly me ings. The official board consists of church officials and is not limited o to the stewards.

The solidifying of the educatio phase of the program of the chu has been accomplished by the Bo of Education, which meets month without fail. In addition to the n mal duties of this board, it has veloped a monthly supper meeti of the Workers Conference, compos of all Sunday school general office teachers, and assistants, and a rep sentative of all organized classes. T Workers Conference reaches a mu larger number of persons than t Board of Education.

The remainder of the vari phases of the program is carried f ward by committees that really fu tion and that are responsible to t official board. The official boa meets regularly following the fi Sunday in the month, on Wednesd evening after midweek worship. T Board of Education meets the follo ing Wednesday; thus the third a fourth Wednesday evenings are op to all other committees. We have the regular local church committe plus three extra committees on Sco ing. We have a full program of Sco ing, including Girl Scouts and Brow ies, Boy Scouts and Cubs. The C mittee on Evangelism has carried f ward all types of evangelism and proved especially successful w home-visitation evangelism. growth of the church from a st nant condition is reflected in membership increase, from 899 1939 to 1148 in 1948.

The Music Committee superv the musical program of the chu which includes a full-time organ

oir director and five choirs. All rsons musically inclined are given opportunity for training and ession in Burkhead Church. The all boys and girls from four to ght years of age are organized into e Cherub Choir. The girls from ght to fifteen are in a Junior Choir d boys of the same age have their oir. The senior high young people ve their Youth Choir, and the older ople compose the Adult Choir. For ose interested in instrumental mu-, there is a church school orchestra.

The Board of Education supers the summer vacation church hool and the selection of delegates summer assemblies. The cost of e vacation school is carried in the ified budget; also included are ounts for the annual training hool and new equipment, including movie projector. We have had reprentatives to all national Methodist uth conventions recently and have nstantly supplied our full quota of ung people to local summer asmblies.

Burkhead Church has been responble to some degree for the organizaon of a new church in one suburb Winston-Salem. The Burkhead stor has served as chairman of the mmittee appointed by the city ard of Missions to organize the w church, and much of the work organization has been done by embers of the Burkhead choirs and e-service volunteers.

By solidifying her program, this urch has not only pulled out of a ate of stagnation of a decade ago, t has reflected a healthy growth membership, in stewardship, in ducational growth, and also in lifervice volunteers. In the first sixty ars there had gone from Burkhead ly one minister, one director of ristian Education, and the wife of minister. Now there are eight young ople pledged to full-time religious rk. One of these is a college gradte, expecting to accept a position director of Christian education mediately. Three young men in llege and four young women in gh school are preparing for fulle religious work.

Making the Most of Magazines

By FRED CLOUD

Magazine articles can be of lasting help to pastors if kept and classified in a way that is convenient and handy for reference. Some methods of preserving items of interest for later use are discussed here, by the assistant editor of THE PASTOR, *along with suggestions for using the annual Index of this magazine to the best advantage (See the July issue, pp. 42-48).*

FRANCIS BACON, commenting on the proper approach to the reading of books, contends that some should only be tasted, while others should be chewed and digested. The same is true of magazine articles: some are ephemeral in interest and value, but others may be referred to with profit over a period of years. It is with articles of the latter kind that we are concerned here; they should be preserved in a manner that will make them most readily available to and usable by the pastor. Haphazard perusal of magazines at the time of their publication most likely will make no significant difference in the quality of a pastor's preaching, pastoral work, or church administration; but wise use of periodicals may contribute richly to every area of the pastor's task. We propose to outline below three different methods of using magazines, each approach calculated to preserve the ideas of lasting value that appear in articles.

1. The first method is the most obvious one: Have the issues of the periodical in which the articles appear bound in a volume. There are decided advantages to this approach in the cases of professional journals, where every article is more or less directly related to the pastor's task, e.g., THE PASTOR; theological journals, if theology is a major interest of the pastor, e.g., *Theology Today;* or even more general religious journals, if a high quality of material is included throughout, e.g., *Religion in Life.* One advantage is that individual copies are not lost through being left around loose; another is that copies do not readily become dog-eared and soiled when they are bound together in a volume. A more important consideration is the greater usability of bound volumes when the material is indexed under author, title, and subject, in the last issue of the volume.

Assuming that the pastor has chosen to have the issues of a professional journal, such as THE PASTOR, bound into volume form, what then? How is he to derive the greatest benefit from the use of this bound volume?

A pastor may have special interests—preaching, pastoral work, liturgy—in which he wants to become proficient. Perhaps the surest road to proficiency in any of these fields is that of "seeing the problem whole"—circling the subject and examining it from various viewpoints. Obviously, a series of articles on a subject by several men of different viewpoints will present more aspects of the subject than one would expect to find in a single book. Let us take the problems of preaching, for example: How can a preacher use THE PASTOR to improve his sermons—planning series for special seasons, constructing sermons, and delivering them?

First, he can turn to the Index in the last issue (July) of each volume and there, in the "Subject Index" under the classification "Homiletics," he will find listed several articles on various aspects of preaching. Some persons may desire to classify the articles for themselves, listing on a sheet of paper all the articles on a particular subject that appear in several volumes, grouping the titles under subdivisions of the subject. Then, several articles on one aspect of the problem may be read in sequence, perhaps all in the same evening. I chose to label the articles on homiletics "The Practical Art of Preaching," classifying the material under two subdivisions, "Sermon

Planning and Construction" and "Sermon Delivery."

In the three volumes containing issues for October, 1944, through July, 1947, I found seventeen articles on various aspects of planning and writing sermons, and seven on speech and the delivery of sermons. To gain the greatest help from the study of these articles, it is necessary to read in a thoughtful manner weighing, evaluating one viewpoint as over against another—and to underline key passages or to take notes on important points. On the basis of these articles, any pastor should be able to work out a sound philosophy of "The Practical Art of Preaching."

The above procedure can be followed with any type of special interest: pastoral work, liturgy, practical parish problems, or theology. The advantage of having a list of articles on the special subject covering issues over a period of several years should be apparent.

2. The second method of preserving important articles that appear in periodicals is that of clipping-and-filing. The advantages of this approach to the use of magazines are both negative and positive. The negative advantages are that one does not incur the expense of having the magazines bound; one is not bothered with the problem of moving heavy, bulky bound volumes from place to place; and one does not have to "wade through" unimportant material to find the important. The positive advantages are that all articles on a particular subject—theology, homiletics, Bible study—may be clipped out of the periodicals and kept in a single folder. This makes it easy for the pastor to take to his place of study, whether at home or at the church, a great deal of material on a particular subject in his brief case -which certainly could not be done with several large bound volumes!

The clipping-and-filing method is particularly well suited for use with "general" publications—*Time*, *Life*, *Harper's* and the like—because there sometimes appears an important article or picture-feature that one would like to keep, but not often enough so that one would desire to have the issues bound.

If the pastor decides upon the clipping-and-filing method, he may find it helpful to clip out the department headings ("Pastoral Work," "Bible Study," "Homiletics," "Liturgy," and so forth) that appear in THE PASTOR and paste these on file folders; for these are appropriate classifications for most of the material that he will want to keep.

3. A third method of gleaning magazines for useful ideas is that of note-taking. This method is particularly useful as a supplement to one or the other of the above methods. There are many theological journals to be found in libraries that are either too expensive or too specialized to warrant a subscription from the average pastor, yet which sometimes contain pa ticularly valuable articles along th lines of his special interest. In suc cases, the pastor may take notes o the important points in the articl including of course the name of th author, the title, the name of th magazine, page number, and issue which it appears; for he may wa to refer again to this article, eith to re-read it or to quote it in an a ticle of his own.

In actual practice, the pastor ma follow all three methods in using th various magazines that he reads. Th important thing is that he shall reali that magazines are tools to be use for the improvement of his ministr and that, properly used, they ca contribute richly to every area of h pastoral task.

The Pastor as Administrator

TOWARD A MORE EFFICIENT CHURCH, *by William H. Leach. Fleming H. Revell Co., 123 pp., $1.50.*

The blurb on the jacket calls this "A Method Book for Preacher and People," but it is no Pandora's box of bright ideas on how to make a church go. Rather, it is a down-to-earth study of administrative theory and procedure. It is an attempt to apply the "cold test of executive efficiency" to church work.

The book includes much that most of us know already, but it is good to read it again in order to sharpen perspectives. It will give the pastor who reads it a good jogging in the region of his initiative.

The chapter on "Unity of Administration" deals with the unified board and functional department plan of church organization in an illuminating way. Many of our churches have a rank growth of committees, boards, commissions, and other impedimenta. Well meaning pastors and lay-people long ago have lost sight of the forest in beating about the undergrowth. Any pastor interested in setting t clear-cut lines of responsibility an organization in his church can rea the chapter and book with prof This reviewer agrees with Willia Leach's judgment that this is a cri cal problem in present-day church lif

I must confess my surprise at fin ing so much of the book devoted laying what I thought to be a lon dead ghost. The author believes th many pastors feel that becoming a tive in church administration mig hinder them in the prophetic fun tions of the pulpit. There may be su men, but this reader has not met ma for a long, long time. However, ma of us feel that we could be more e fective; for us such chapters as th on "A Program for the Loc Church," and the one on "Adequa Democratic Financing" have re value.

Each chapter ends with a series helpful questions and answers on a ministrative problems.—***William Law.***

(*The reviewer is pastor of Edg water Methodist Church, Minneap lis, Minn.*)

ADVENT AND CHRISTMASTIDE

This calendar, covering two seasons in the Christian year, includes ideas for preaching and worship for each Sunday during the period beginning November 28, 1948, and ending January 2, 1949. We welcome the suggestions of our readers concerning this feature.

THE KING ETERNAL

The church year begins with Advent, which means "com-g" or "arrival" and refers to the birth of Christ at Christ-as. The season begins on the Sunday nearest November 30, d always includes four Sundays before Christmas. Christ-astide begins on Christmas Day and usually includes the o following Sundays, as it does this year.

Advent is the season of preparation for Christmas, while hristmastide is the season in which the celebration of the rth of Christ actually occurs. The two calendars have been epared as one unit under the caption, "The King Eternal." his general theme was suggested by the hymn "Lead On, King Eternal" [278, The Methodist Hymnal], from which e subjects for the two seasons were taken. These two themes e: "Days of Preparation" and "Thy Grace Has Made Us rong," for Advent and Christmastide respectively. The mn is also the source for several of the titles of the mes-ges for the various days of the two seasons. The singing this hymn in each service will give continuity to the dif rent messages.

THE ADVENT CALENDAR

"Days of Preparation"

To look to an event with keen anticipation and to make eparation in expectation of its coming, guarantees a richer preciation when the event finally occurs; therefore, we have e season of Advent in preparation for Christmas. It is roper that the church year should provide at least four ndays in which Christians may prepare their minds and earts for the greatest single event in the history of the world. proper appreciation of an event of this significance justly equires it. A pastor can render a great service to the mem-ers of his congregation by leading them into a rich experi-nce of the spiritual realities inherent in the Christmas sea-on through a thorough preparation during Advent.

Worship Suggestions: In *The Book of Worship* a complete rder of Worship for Advent Sunday is to be found on page 5. Scripture sentences, calls to worship, and prayers which ay be used from Sunday to Sunday in Advent are to be und on pages 150 through 153. A lectionary of suggested cripture readings for Advent and Christmastide is found on age 209. For those churches that have communion services ch Sunday, a special lectionary on pages 388 and 389 lists adings for use in the service of Holy Communion.

Throughout the Advent season the use of the theme-hymn, Lead On, O King Eternal," as the Hymn of Preparation efore the message, will be found especially helpful. The nguage and message of the hymn repeated from Sunday Sunday will make a spiritual deposit in the mind of the ongregation, and no better hymn can be found to help chieve that frame of mind which is desired in the celebra-on of Christmas. In addition to this hymn, many of the hymns in *The Methodist Hymnal* in the section "Advent and Nativity," numbers 83 through 110, will be suitable for use. Especially helpful will be the following: "O Come, O Come, Immanuel"—83; "Come, Thou Long Expected Jesus"—84; "Angels, from the Realms of Glory"—87.

Sermon Suggestions: The sermons during the season of Advent should be directed primarily toward the spiritual preparation of the congregation. On the first Sunday the pastor may profitably explain the purpose of the season of Advent and the use which he intends to make of it in the services.

NOVEMBER

28 *Advent Sunday.* "Through Days of Preparation." Scripture Lessons: Isa. 35; John 4:34-38.

This initial sermon should reveal the need for spiritual preparation for Christmas on the part of Christians. The season may be compared to Lent, which season is more generally known and observed. The pastor may refer to the secular forms of preparation made for the season as a means of suggesting the need for spiritual preparation. Certainly the pastor will emphasize the need for reclaiming Christmas from the secular and commercial interests so that properly it may be a great religious occasion.

Since Advent heralds the approach of Christmas, which signals the coming of Christ, "The King Eternal," the first sermon could relate directly to the individual's repentance as a means of preparation for the coming of the King. John the Baptist called men to repent, declaring the arrival of the long expected Messiah to be imminent. Jesus began his ministry by calling men to repent and believe the good news of God, declaring that the kingdom was at hand. On this first Sunday of Advent the pastor should call the members of his congregation to repentance as the primary requisite for entrance into that kingdom. Of course, he will not only call them to repentance, but to a holy life of righteousness which befits a citizen of that kingdom.

In calling the congregation to repentance, the pastor will desire to be specific, enumerating and illustrating wrongs for which each individual should repent. The following may suggest others to the pastor's mind: (1) Our part in social ills, conditions that exist in the world today; (2) personal wrongdoing, actual though possibly hidden from others; (3) carelessness and indifference to the needs of others; (4) unbelief in God's love and kingdom.

DECEMBER

5 *Second Sunday in Advent.* "Thy Grace Shall Make Us Strong." Scripture Lessons: Isa. 40:25-31; Luke 20:9-18.

Many people of our day, Christians and otherwise, have lost hope for a new world. Some feel that God has forgotten the world and the people of it. Others have forgotten God. Part of the spiritual preparation for the coming of Christ at Christmas into the hearts of people and through

them into the world relates to this disillusionment and despair. The pastor has an unparalleled opportunity on this Sunday to preach from the Lectionary lesson from Isaiah and declare the basis of our hope and expectation, namely, the nature of God, his love and purpose for men. From a reaffirmation of belief in God, attitudes of eager anticipation and confident expectation of the coming of God's Son will arise. Rich dividends in the spiritual appreciation of Christmas will result.

The pastor may develop the sermon along historical lines, showing how God through the history of the Jewish people was working out his divine purposes, leading up to that one "far off divine event toward which the whole of creation" moved. The sermon can be made pertinent for every individual by showing the relevance of a confident trust in God for personal life and the necessity of waiting confidently upon God for that renewal of strength which comes through Christ the King.

12 *Third Sunday in Advent* (Universal Bible Sunday). "Not with Swords Loud Clashing." Scripture Lessons: Gal. 6:1-10; John 3:11-21.

Christians need to renew their faith in love as a way of life. The generation of today, which has ever seen threatening clouds of war and recently has felt the full fury of war's storm, has become power-conscious and has despaired of the power of love in the world's life. Therefore, it will be a specific part of the preparation for Christmas to remind members of the congregation of the nature of the kingdom of the King whose coming we celebrate.

It will be easy to make the sermon relate to the individual Christian by suggesting that the manner in which the kingdom comes is "with deeds of love and mercy." For scriptural basis ample and excellent material is to be found in the Lectionary reading from Galatians for this Sunday. Illustrations may be found in the lives of St. Francis, Brother Lawrence, Father Damien, Wilfred Grenfell, Albert Schweitzer—all of whom lived quiet, unassuming lives, performing deeds of mercy away from the acclaim of the crowd. Contrast with these men and their deeds the deeds of those who tried the way of loud clashing swords accompanied by the roll of stirring drums and booming cannon: for example, Alexander, Caesar, Nero, Ghengis Khan, Napoleon, and Hitler. Easily it is made apparent that God's kingdom is brought in only by use of his way of love and mercy.

19 *Sunday before Christmas.* "Is Not This Joseph's Son?" Scripture Lessons: Isa. 52:7-10; Luke 4:16-22.

Christ and Christmas are so old and familiar that we rarely expect any new joy or blessing, yet at Christmas we are celebrating the Advent of God's love in the world. We ask: "Can God's love actually be incarnate in the Child of Bethlehem?" So it was with his hearers the day Jesus announced his mission and ministry at Nazareth. They had known this boy from youth. "Is not this Joseph's son; can he be the Anointed One, God's Chosen, by whom the world will be redeemed?"

The closing phrase of the Lectionary lesson from Luke offers an opportunity for setting forth the attitudes which should be in our mind as Christmas arrives. Instead of doubt and questioning, trust and belief; instead of confusion, certainty; instead of expecting material gain, desire for spiritual growth; instead of anticipation of might and power, expectation of love and mercy. From this list of attitudes the outline of the sermon might come.

The pastor may lead the congregation to discover that through the familiar places and acts with which we celebrate Christmas the spirit of the living Christ may come in their lives. The home, the church, the gifts and greetin exchanged—any and all may be holy altars at which the lo of God comes into their hearts and lives. A re-interpretati of the manner in which Christmas is celebrated in these plac and through these means would surely be helpful and ma the whole season take on new life and meaning. Christm might truly be an occasion of worship at the feet of t Christ Child.

THE CHRISTMASTIDE CALENDAR

"Thy Grace Has Made Us Strong"

During the Christmastide season, the primary purpose the celebration of the birth of Jesus. The entire services Christmas Day and the two succeeding Sundays should services of praise, rejoicing, and exultation in what God h done.

Worship Suggestions: The Book of Worship offers ma aids for increasing the congregation's participation in t services. The Order of Worship on pages 39 through 45 cludes a litany, meditations, and special scripture lesso Slight changes will make it suitable for use during the wh season. Scripture sentences, calls to worship, and pray which may be used are on pages 153 through 156.

The continued use of the hymn, "Lead On, O King Et nal," may be found helpful. During Christmastide it may used for dedication after the message, and should give a n of confident rejoicing. Any of the familiar Christmas car and hymns, numbers 85 through 110 in *The Methodist Hy nal,* will be appropriate. In addition to these, some of t hymns appearing under the general heading, "Jesus Chris Life," numbers 111 through 124, will be exceptionally w fitted for use in this season.

25 *Christmas Day:* "Gladness Breaks Like Mornin Scripture Lessons: Heb. 1:1-12; John 1:1-14.

According to Luke, the angel which appeared to the sh herds said *I bring you good tidings of great joy.* The birth Jesus, heralded by angels to humble shepherd folk, was occasion for joy. Through his birth, "the dayspring from high" visited the earth, bringing life and light to all m Indeed, joy and gladness came like the light of morning, in Jesus the light of God's love dawned in full splendor *give light to those who sit in darkness and in the shad of death, to guide our feet into the way of peace.*

On this day, the pastor might lead his people in a serv of thanksgiving based upon the Order of Worship for Chr mas Sunday, pages 39-45, in *The Book of Worship.* A Bidd Prayer might be used as a part of the pastoral prayer o the close of the service, with the minister reminding the p ple of the blessings for which they should rejoice. These r be of a general nature, including national and commu blessings as well as personal blessings. Gifts might be ceived in a special offering of thanksgiving for distres people of the world. The worshipper might be asked to c to the altar for a moment of prayer, leaving his gift as retires. Quiet music used throughout this period would helpful.

In such a service the pastor might bring a message if desired to do so, though such a service would be comp without a sermon. If he cares to preach, the sermon migh based upon various verses from the Lectionary lesson f John's Gospel or from Luke 1:78-79. The message sh show the basis for the joy of Christmas, namely, the com of Jesus, the revelation of God's love, showing us by life the true end of life—to *know thee the only true Go* and calling us to accept the gift of eternal life, and gi

ose who would receive him the power to become the sons God.

6 *Sunday after Christmas.* "We Journey in its Light." Scripture Lessons: Gal. 4:1-7; Matt. 1:18-25.

When they saw the star that stood over the place where sus was born, the wise men *rejoiced exceedingly with great* . They had long looked for that star. But they were not isfied merely to see that star in the East, for they desired worship him whose star they had seen and for that reason de the journey to Bethlehem. Similarly, Christians today ist not be satisfied with the light of the star, nor with the auty of the Christmas celebration. The end of the celebran should not be the mere recalling of that glorious event, t a spiritual participation in our own life in the joy and engths which the birth of Jesus brought into the world.

Using the scripture Matthew 2:1-11 or John 1:1-14, the pas may lead his congregation into a deeper appreciation the truth that except one "journey in its light" he still s not found the deepest meaning of Christmas. That the se men *departed to their own country by another way*, as ne one has pointed out, may signify not only a different ite but also changed attitudes and renewed spirits after see the young child. It might be pointed out that Jesus as *light of the world* has been the main source of inspiration changing the attitudes and enriching the spirits of men ough the years. Mention may be made of the different titutions and organizations which owe their life to this inration: Christianity, democracy, freedom, the higher status woman, the labor movements, the Red Cross, and others. It also may be applied individually. The early disciples d, *We know that we have passed out of death into life, cause we love the brethren.* If they could find spiritual reurces and personal adequacy with which to achieve such ationships with their fellow men in a world where love was h a strange quality that it set men apart, should not we, two thousand years after, achieve other strides through the inspiration of this Light? Such a message offers a challenge to ministers who emphasize "personal religion" as well as to those who preach a "social gospel."

JANUARY

2 *Second Sunday in Christmastide.* "The Crown Awaits the Conquest." Scripture Lessons: Rev. 21:1-7; Luke 2:15-21.

Christianity is a religion to be lived, not a creed to recite or prescribed ceremonies to keep and festivals to celebrate. It is particularly relevant, therefore, that Christians at Christmas be challenged to make their religion real in life. (This day suits the purpose doubly, since it is the first Sunday of the New Year.) Jesus said to his disciples: *Not every one who says to me, "Lord, Lord" shall enter the kingdom of heaven, but he who does the will of my Father who is in heaven.* The pastor on this day may preach on "The Crown Awaits the Conquest" to excellent advantage.

Scriptural material may be found in Matthew 7:21-23, John 21:25-19, or the Parable of the Last Judgment. The sermon might suggest the necessity for the Christian to do the will of God in the following areas of life: (1) The conquest of self, in temptation and through sacrificial service; (2) the conquest of fear; (3) the evaluation of life in spiritual terms rather than material terms; (4) victorious living amid tribulation and suffering. These are suggestions; others might be added or substituted by the pastor. The Parable of the Judgment might make an excellent illustration of certain points in the sermon. The pastor would naturally desire to conclude the message on a note of challenge, leading his congregation to a commitment of life to Christ, the King Eternal, and through Christ to God, at the beginning of the New Year. "The crown awaits the conquest." God, through his Son, has given us power to become the sons of God. He stands ready to lead us to victory.

Liturgical Question Box

Conducted by R. P. MARSHALL

QUESTION: *What is the traditional position of the minister ile celebrating Holy Communion? Does he stand at one l of the Table, or in front of it?*

ANSWER: The earliest records indicate that, originally, the nister stood behind the Table, facing the congregation, h other ministers seated behind him. These early meetings ually were held in private homes. When church buildings re provided, they were so arranged that the officiating min-er could not stand behind the altar, and thus he began to nd in front. In the earliest house-meetings the emphasis s upon a re-enactment of the Last Supper, with the bishop ing the place of our Lord. Later the Supper became more n a meal, and the cross behind, or on, the altar symbolized rist, while the minister (often not a bishop, but an elder) k his place in front as a mediator between the congrega- and God. This was an act of humility on his part; he not wish to put himself in the Lord's place.

This position became traditional and has remained unanged since that time, in the liturgical churches. The Eng reformers put the minister at one end of the Table, just be different. Lutherans retained the old custom. Methodists uld follow the tradition of the English Church since Wes-'s time and stand before the Table, facing it, except when ing the Prayer of Confession or when reading the Words of Assurance. The first of these is read while kneeling; the second, while standing, facing the people. This position allows him to read from the *Ritual,* which is placed on a book rack (called a Missal Stand).

If the sanctuary is so arranged that the minister cannot stand in front of the Table, he should adopt the ancient position, and stand behind it, facing the congregation. If this is done, the cross should be removed during Communion.

QUESTION: *My church does not have the divided chancel, but has the communion table placed on the lower level—below, and in front of, the pulpit. How shall I arrange it for Holy Communion?*

ANSWER: One pastor did this: He had a section of the rail cut out, and brought the Table forward until he could stand behind it and pass from side to side. On Sundays when there was no Communion, he placed the cross and candles in the usual position. When there was a Communion service, he took away the cross, on the asumption that the Elements were sufficient reminders of Christ's death. The Table should always be covered with a linen cloth at Communion time, and, if possible, should have a frontal of the ecclesiastical color of the season.

The Fountain

NO PICNIC

For all the Sunday school picnic some of us want to make out of Christianity, there still comes a day when we have to meet the God who inhabits our loneliness.

—Paul Scherer, in *The Plight of Freedom* (Harper & Bros.)

MAN'S DISCOVERY

In the vision seen by the Prophets of Israel, Judah, and Iran, history is not a cyclic and not a mechanical process. It is the masterful and progressive execution, on the narrow stage of this world, of a divine plan which is revealed to us in this fragmentary glimpse, but which transcends our human powers of vision and understanding in every dimension. Moreover, the Prophets, through their own experience, anticipated Aeschylus'-discovery that learning comes through suffering—a discovery which we, in our time and circumstances, have been making too.

—Arnold J. Toynbee, in *Civilization on Trial* (Oxford University Press)

PROPHETIC WORDS

. . . The Methodists in every place grow diligent and frugal; consequently, they increase in goods. Hence they proportionably increase in pride, in anger, in the desire of the flesh, the desire of the eyes, and the pride of life. So, although the form of religion remains, the spirit is swiftly vanishing away.

—John Wesley (Aug., 1786)

BESIDE THE POINT

"Where did Cain get his wife?" This favorite question of those who know the Bible only by hearsay, betrays an attitude which is shared by many who claim to be serious students of it. They bring to their study a frame of mind which seeks to make the Bible serve ends for which it was never designed. All true Bible study must begin with a surrender to the Bible on its own terms. The Bible must be allowed to define its own purpose. . . .

—Donald G. Miller, in *Interpretation*

CREDIT TO LIBERALISM

The historical achievements of liberalism in the Protestant tradition combine to write a record of which we can well be proud. What it has either done or helped do in the field of biblical research, theological fecundity, the social-gospel movement, and the encouragement of the growth of democracy looms so large in any formulation of contemporary Protestantism that it must be regarded as essential in it. Even a hasty view of these great achievements is rewarding.

—Harold A. Bosley, in *Main Issues Confronting Christendom* (Harper & Bros.)

WHY MEN DRINK

Scientific studies of the use of alcohol, notably those carried on at Yale University, show conclusively that alcoholism is the result of spiritual lack or emptiness. Men drink to excess not so much because of the love of the drug as because of failures of personality. A man for whom life has lost meaning turns to alcohol as a substitute, and as a tempora escape from an intolerable sense of futility. Thus alcoholis as a disease must be cured, if it is cured at all, by the p vision of adequate satisfactions and significance in the p sonal life of the ill person. This is the chief reason why coholics Anonymous have been so remarkably successf They have sought to remove the cause rather than work symptoms.

—Elton Trueblood, in *Alternative to Futil* (Harper & Bros.)

ETERNAL PRINCIPLE

There is no question here as to whether we are now proaching the end of the Protestant principle. This princi is not a special religious or cultural idea; it is not subject changes of history; it is not dependent on the increase or crease of religious experience or spiritual power. It is ultimate criterion of all religious and all spiritual exp iences; it lies at their base, whether they are aware o or not. The way in which this principle is realized expressed and applied and connected with other sides the divine-human relationship is different in different ti and places, groups, and individuals. Protestantism as principle is eternal and a permanent criterion of everyth temporal. Protestantism as the characteristic of a histori period is temporal and subjected to the eternal Protest principle. It is judged by its own principle, and this ju ment might be a negative one. The Protestant era mi come to an end. But *if* it came to an end, the Protest principle would not be refuted. On the contrary, the of the Protestant era would be another manifestation of truth and power of the Protestant principle.

—Paul Tillich, in *The Protestant* (University of Chicago Press)

WISDOM TAKES PRECEDENCE

If the hearer knows and understands more than preacher, then the preacher should allow him the privil to speak, and he should hold his peace.

—Martin Lut

PARADOX

Low-sunk life imagines itself weary of life, but it is de not life, it is weary of.

—From *George Macdonald, an Anthol* C. S. Lewis, ed. (Macmillan Co.)

PLIGHT OF CHRISTENDOM

If a particular expression of Christianity does not ad itself to meet the shifting environment, it languishes eventually perishes.

If, in changing, Christianity does violence to the Go it also suffers. If in seeking to mediate the Gospel it acc modates itself fully to its setting, that particular form passes. If it is so conformed to this world that those give it their allegiance are not transformed, eventuall becomes sterile.

—Kenneth Scott Latourette, in *The Chris Outlook* (Harper & Bros.)

OLUTION

At a meeting of Alcoholics Anonymous, a man was re-
ting his defeat and final victory over alcohol. He had been
ne of the seeming hopeless cases. He told how one time
e had wanted to buy a very fine watch. It had a stop
atch, a chronometer, and it showed the phases of the moon
nd the day of the month. "In fact," he said, "all it lacked
as hot and cold running water." But he knew that a watch
ke that could not be fixed by the ordinary jeweler. When
repair was needed, the watch would have to be sent back
the maker. "Then one day," said this man, "it came
me that my life was a very complicated affair like that
atch. It had broken down. It was out of control. I de-
ided that my only chance was to take it back to its Maker."

—Gerald Kennedy, in *Have This in Mind*
(Harper & Bros.)

LESSON FOR THE CHURCH

Among the first lessons the pastor-educator should learn
that a religious education program must have the sup-
ort of public opinion. Public-school educators do not rely
ow upon a compulsory attendance law; legislation to pro-
ote attendance does not compare in effectiveness with an
xacting public opinion which enjoins upon all citizens
he importance of the public schools. The church likewise
eeds to create a conviction in the church and public mind
hat sound training in religion is a "must" for citizenship.

—John O. Gross, in *Education for Life*
(Abingdon-Cokesbury Press)

BELIEF IS POWER

Power goes back ultimately to what you really believe.
his does not necessarily make it true. You can believe
ou are the Queen of Sheba and land in an insane asylum;
r that you are a re-incarnation of Julius Caesar and make
urope a madhouse. The falseness of the belief does not
eep you from "going places"; nor does the truth of an
dea have any dynamic power until it becomes a belief. Be-
eving, for example, that you cannot lose in some cause
oes not necessarily mean that you are going to win—in
ny nearness of time. But unless you do believe you are
oing to win, you don't. This is not a plea for wishful or
ishy-washy thinking. Christianity is not a "wishing well."
f you do not believe, you have to say so. When, however,
ou are looking for the secret of why some people do im-
ossible things and others do not even do the possible ones,
emember to look for what a man believes.

—Allan Knight Chalmers, in *High Wind at Noon*
(Charles Scribner's Sons)

HE WORD: LAW AND GOSPEL

The Church has been entrusted with the word of God.
he word of God exists as Gospel and as Law. The church
born to life through the Gospel, while the Law, as the
aw of the Creator, was already in existence before the
ppearance of the Church. Indubitably, the main duty and
rivilege of the Church is to proclaim the Gospel. But that
oes not mean that the validity of the Law should have
eased with the appearance of the Gospel. . . . As express-
ng the will of God, the Law is holy and remains holy.
Its validity and functions are unbroken in the dominion that really belongs to the Law. The Law is no way to God, but it is the way to all human relationship.

—Gustaf Aulen, in *Church, Law and Society*
(Charles Scribner's Sons)

OUR ULTIMATE DEPENDENCE

A year or two ago a man who still likes to think of himself as an agnostic sent me a printed notice of C. E. M. Joad's latest book, in which that philosopher on the faculty of the University of London, himself once an atheist, has come at last to feel that maybe there is something in Christianity after all; and on the margin of the notice was written my friend's whimsical complaint: "What's wrong with everybody?" He could not understand it. I think I can. This blind, absurd, egotistical humanity of ours is beginning to yawn and rub its eyes and wake up to the fact of its own ultimate helplessness: a fact which we need now to reach down out of the realm of theory, put overalls on it, and set it to its work in our world. When Jesus said to his little band of disciples, "Without me ye can do nothing," he was not talking to hear himself talk. He was not embroidering anything or crocheting a fancy fringe around it. He was turning out a usable bit of homespun. That is how it is, whether it has our vote or not. He knew what we are facing.

—Paul Scherer, in *The Plight of Freedom*
(Harper & Bros.)

GOD'S DILEMMA

Any hospital serves to dramatize the dilemma of the creative God. There is plenty in that hospital which God hates as much as does any nurse, physician, surgeon, or heartbroken spectator; but over against that is the fight against the hateful, and that fight is God's, and it is only because it is God's fight that it can be man's fight as well. The surgeon who makes an incision in quivering human flesh to remove a malignant growth, lessen suffering, and perchance save a life, is not seeking to frustrate the will of God as men at one time actually thought and said! He could well bow his head a moment before making the incision, and whisper, as a certain successful surgeon invariably did, "Thy will be done on earth as it is in heaven!" And if the evil thing proved too much for the surgeon's skill, and God's will was at that point frustrated, there was still a will of God for the sufferer, still a will of God for the stricken friends, still a will of God that the fight against evil shall be continued. A speaker who called upon the American people to cease believing in God because seventeen million persons now living would die of cancer would have made a much better and a much wiser use of his time had he called upon the American people to join with God in the fight against cancer by the use of the very means which God is seeking to put into their hands for this purpose, *because the only way in which God can use the means is through human minds and human hands.* "We are laborers together with God."

—Edwin Lewis, in *The Creator and the Adversary* (Abingdon-Cokesbury Press)

On the Meaning and Methods of Prayer

PRAYER AND THE COMMON LIFE, *by Georgia Harkness. Abingdon-Cokesbury Press, 224 pp., $2.50.*

Any book by Georgia Harkness is an event, but especially so when the book is on the subject of prayer. Apparently the judges of the Abingdon-Cokesbury Award, some of the leading thinkers of the Protestant world, felt so, too; for they chose this work as one of the two best manuscripts submitted for the award.

Dr. Harkness is a theologian. She is not only a theologian who is steeped in the historic faith but she constantly strives to make theology real to the contemporary, workaday mind: an effort that has made her popular with the working minister who is caught between a secularly-minded laity, on the one side, and the historic Christian faith on the other, neither of which he understands. In Part I of her book, Dr. Harkness deals with "The Foundations of Prayer," orienting the subject in the historic Christian faith. This section will be helpful to the minister who needs constantly to review his theology so as to know how far he has drifted in his own thinking from the historic position.

In Part II, Dr. Harkness deals with "Methods of Prayer," giving attention to theories as well as to specific methods that affect prayer; for instance, "Hindrances to Prayer" are listed as personal attitudes, the social environment, and nervous tension and spiritual dryness. Obviously, these considerations have little to do wit methods, which means the actual *how* of prayer, but the are a part of the underlying conditions that affect praye and therefore deserve to be studied in this section. Ther follow chapters on "Ways of Praying," "Private Devo tions," and "Congregational Worship."

Part III of the book is entitled "The Fruits of Prayer. and includes chapters on "Prayer and Peace of Mind, "Fear, Loneliness, and Grief," "Sin and Guilt," "Praye and the Peace of the World."

For the pastor busy with the "care of souls" this boo will be helpful, first, for his own reading and, second, t be put into the hands of intelligent laymen who need an desire more light on the subject of prayer, which for man is becoming increasingly difficult, due to their loss o belief in God. Dr. Harkness does not deal with this phas of the problem of prayer in her book. In a sense it is ou side the scope of her study; in another sense it stands a the heart of the subject of prayer. Certainly this is th question that the minister faces in his use of prayer in h pastoral ministry and in understanding why he succeed or fails in work with a given person. In our pastoral mi istry we consider prayer as one of several methods throug which we bring the parishioner into closer relationshi with God. This is a book to be added to the minister pastoral aids library under the classifications *philosoph of life* and *aids to understanding life.*—**Russell L. Dick**

The "Protestant Principle" Defined

THE PROTESTANT ERA, *by Paul Tillich. Translated, and with a Concluding Essay by James Luther Adams. University of Chicago Press, 323 pp., $4.*

James Luther Adams has rendered contemporary theological discussion a noteworthy service in the preparation and arrangement of these essays as well as in the excellent translations through which the thought of Paul Tillich is made available to a wider audience. Professor Tillich has had a significant part in recent theological construction in America and is destined to assert an even more profound influence on the creative scholarship of the immediate future.

The essays collected in this volume from the author's writings over a period of twenty-five years are not easy reading but, as reasonably brief units of discussion, they make possible a thorough grasping of the roots of his theological method and point of view. Tillich espouses the philosophy of "belief-ful, self-transcending realism." It is realism in the sense of affirming that metaphysical tradition which distinguishes "thought" and "being," in contradistinction to all ancient and modern ontological idea isms. In this, Professor Tillich is at one with the who movement of modern theology. His system is "self-tran cending" or "belief-ful" in that he shares, not uncri ically, the existentialist's disavowal of self-sufficient r tionalisms and gives to the "act of faith" a determinati function in constructive philosophical theology.

There is a discernible outline in the arrangement these essays as Professor Adams points out in a supe expository essay which concludes the volume. (This la chapter might well be read first.) There is, first, an ou line philosophy of history which accounts for the dev opment and disintegration of the modern era in ter of the evolution of "the bourgeois principle"—a co bination of Renaissance and Protestant individualis Second, the critique of all systems and cultural epoc is "the Protestant principle" of self-transcending jud ment and an awareness of an "unconditioned" redem tive process. Third, the application of this "Protesta principle" in our time will mean a penitent humbling institutional Protestantism and the constructive elabo

on of an applied theology which he calls "the religious ocialist principle." This latter concept is an axiological riterion and is not to be confused with any political or conomic socialism.

In this volume the thought of a truly great scholar is uccinctly applied to the moral dilemmas of our epoch n the light of the Christian ethic. Are we at the end of ne Protestant era? Was there ever a Protestant era in vestern civilization? Any answer to these or similar uestions will demand cognizance of Tillich's prophetic hilosophy of history.—***David C. Shipley.***

Practical Sermons for These Times

THE SHAKING OF THE FOUNDATIONS, *by Paul Tillich. Charles Scribner's Sons, 186 pp., $2.50.*

The Old Testament prophets always seemed strange to ne eyes of their contemporaries; for the prophets were ut of step with the spirit of their age. When men were ongratulating themselves on their progress and wallowng in prosperity, the prophets pronounced the divine ord of woe. When the social order had broken into its and men surrendered to despair, the prophets lifted ne eyes of their people to the eternal order of God. Then ney preached a comfort at once exacting and everlastngly hopeful. The prophets were constantly out of popuar favor because they were more interested in truth nan in drugging the people with shallow optimism. They vere compelled to speak of the divine wrath when the eople wanted soft, optimistic words about the human ituation. They had to speak of forgiveness and reconcilation when the people preferred to be left alone in their espair. Always the prophets suffered under the burden f their message.

The role of the prophet of God illustrates the prophet's ge-old dilemma. The prophet is compelled to speak of ne "shaking of the foundations," even as the popular policians speak sweet, optimistic words. (What do the policians tell us in this election year?) Very often the rophet must lose friends even among the religious leaders ecause the prophet refuses to tell the people what they ant to hear. The prophet speaks for the people's good, ot for their entertainment.

As Paul Tillich says so very ably, it is not easy for the rophet to defy the spirit of his time, to predict the doom f his own era. Most human beings, he says, are not able o stand the message of the shaking of the foundations. hey reject and attack the prophet's message, not because ney really disagree with the prophet, but because they now in the depths of their beings that the prophet's words re true and they cannot stand such words.

REVIEWERS

FRED CLOUD, assistant editor, THE PASTOR.

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DAVID C. SHIPLEY, professor of Historical Theology and Ethics, Garrett Biblical Institute.

J. J. STOWE, JR., pastor of First Methodist Church, Lewisburg, Tenn.

Tillich stands among the front rank of the great prophetic minds that today write of the shaking of the foundations. His latest book will help us understand—if we will have it so—some of the lessons of contemporary events. Tillich, who is now a professor at Union Theological Seminary, came to this country after the publication of his famous book, *The Religious Situation,* led to the request by the Nazis that he leave Germany. His theological works have had profound influence among leaders of Christian thought, but he is a stranger to rank and file church members. It is fortunate now that Tillich has published a book intended for the general reader. *The Shaking of the Foundations* is a book of short sermons and meditations delivered in chapel services at Union Seminary, New York City.

This latest Tillich volume deals with the plight of contemporary man. But it is also a book about the "indestructible hope of salvation!" Tillich writes about the depth of existence, the transitoriness of life, the destruction of death, the escape from God, the meaning of Providence, and many other topics that will shake the foundations of mental and spiritual complacency. Church members can go to this book for a true knowledge of the religious situation today. They can also go to this book for some magnificent words of courage; for Tillich declares that "there is a creative and saving possibility implied in every situation, which cannot be destroyed by any event; . . . that the daemonic forces within ourselves and our world can never have an unbreakable grasp upon us," and that the bond which connects us with God's fulfilling love can never be broken.—***Woodrow Geier.***

Nature's Witness to the Divine

IS GOD EVIDENT? *by Gerald Heard. Harper and Bros. 254 pp., $3.*

This essay deals with natural theology. It is to be followed by one on historical theology and another on mystical theology. The entire enterprise is an attempt to find meaning or purpose in life. God is evident to the degree that this result is achieved. Natural theology seeks evidence for God's existence in nature; dogmatic or historical theology seeks his revelation in history; and mystical theology investigates the evidence for God in religious experience.

The author's apology for this volume rests upon his conviction, tempered by prolonged study of physics, biology, and psychology, that these new data are "building up a new large picture of meaning." Taken synoptically, these new data concerning the world, life, and man reveal co-ordinated plan and purpose so evident that theism is the inescapable conclusion. The author contends that natural theology has been neglected due to naturalistic and mechanistic cosmology that led man in the last century to deny design in nature. The need for natural theology is found in the fact that "what you believe to be true about the nature of things that you will and must attempt to act out in your life." This is sound insight.

The evidence for believing that the universe is put together mindwise, that there is order, pattern, design, and process proving the existence of a divine mind, wise and good, is what the study of natural theology can achieve. This evidence for God does not exceed the logic of probability. "Complete proof, hundred-per-cent demonstration, the power to explain every possible exception has neve existed in the establishment of any Natural Law." Na ural theology neither can nor ought to be expected achieve absolute certainty when we require only relati certainty or heuristic knowledge in science and philo ophy.

Natural theology is "not compelled to prove th the world is made by Supreme Power, Goodness and Wi dom. All we need to establish is that it does show a goo meaning and tendency, more than a bad one."

Chapters four, five, and six investigate the evidence f teleology and value which "suggests that the world v live in, the life that flows in us and the consciousness whi we experience, all show signs that we are environe vitalized and made aware by and for a purpose great than ourselves but one in which we can find interest, liverance, delight and indeed consummation."

The basic assumptions of nineteenth century physi "have been completely reversed," with the result that t metaphysics of recent physics leave us in "a world Lawful Freedom . . . vitalized by a life whose nature Creative Choice." Consciousness is admitted as *sui gene* and treated as continuous communion. Evidence for pu pose and design in human consciousness is the most s nificant we possess.

Natural theology cannot replace historical and mysti theology. It is necessary, but incomplete without t others to complete the bridge of religious faith.

This book is more valuable from the point of view the gathering of empirical data than it is from that philosophical dialectic.—***Carroll D. W. Hildebrand.***

Tracing the Rise of Religious Freedom

THE AMERICAN CHURCHES: AN INTERPRETATION, *by William Warren Sweet. Abingdon-Cokesbury Press, 153 pp., $1.50.*

It is frequently true that the author of a book is more important than the book. Such is true in this case, for Dr. Sweet so obviously has simplified his material—doubtless in order to reach a wider audience of non-church historians—that the contents are of small use to any trained reader in the field of recent American church history.

This is not to infer that the material or treatment is vapid. His particular thesis of the rise of religious freedom, and the non-indigenous enemies thereto, is handled adroitly and convincingly. He states that left-wing American Protestantism has made three definite steps: It refused to accept Old World regularity of form; it developed a pioneering spirit which transcended mere western treks and infiltrated the churches in polity, practice, and precepts; the continuance of unrestricted immigration served as ecclesiastical transfusions, keeping the churches from settling into fixed patterns and crusted traditionalism. The inevitable results of such liberalism were multiplication of sects and denominations; and social-mindedness which even now seems to be flowing tow floodtide.

Chapter titles, in this instance, are indicative of c tent and argument:

I. Left-wing Protestantism Triumphs in Colonial Amer

"There emerged from the Reformation two disti types of Protestantism . . . right wing . . . churches wh were established by law . . . in western Europe." T "were also confessional churches." The left-wing " radical . . . its leaders were of secondary importance. They stressed the inner, personal character of religi played down its institutional character."

II. Religion in the Winning of the West

The changing complexion of denominations is sh by rankings in late colonial days: Congregationali Presbyterians, Baptists, Episcopalians; but by 1 Methodism dominated, having more members than combined total membership of the next two group Baptists and Presbyterians. The Congregationalists ran fourth.

*III. Revivalism in American Protestantism

*IV. The Multiplicity of Denominations

*V. The American Negro and His Religion

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*VI. Roman Catholicism in the United States

VII. Activism in the American Tradition

(Chapters starred are of especial interest as being keynotes of attitudes toward liberalism—its rise, continuity, and the entrenched opposition to it.)

This is a book worthy of consideration, for clearly it sounds a warning note that the genius and genesis of the "great liberal churches"—Methodist, Baptist, Disciples—has been a larger concern and passion for souls, singly and collectively, than the due performance of liturgical rites.

This sentence will summarize the book, and the growth of left-wing Protestantism: "Pretty generally the great evangelical churches in America have gone forward on the asumption that man and God must work together to build a decent world."—***J. J. Stowe, Jr.***

Through the Eyes of Bards

THE CHRIST OF THE POETS, *by Edwin Mims. Abingdon-Cokesbury Press, 256 pp., $2.50.*

"Believing that poets have the gift of insight and imagination, that they know life, that they have the power of saying things in an adequate, felicitous, and final way, and that they thus combine truth and beauty in forms of lasting value, I am convinced that their answers to the question 'What think ye of Christ?' or 'Who do men say that I am?' are of real significance." From this perspective, the professor emeritus of English at Vanderbilt University considers at some length thirteen representative English and American poets, beginning with Edmund Spenser and ranging through Gerard Manley Hopkins. He gives briefer attention to "Nineteenth-Century American Poets" and "Contemporary Poets."

The first chapter, entitled "Doubt and Faith," is a general survey of the alternating popularity and unpopularity of religious themes in poetry. Significant is his statement that "Many critics and scholars in the modern period have either ignored, or been indifferent to, or actually combatted anything that savors of religious belief." Dr. Mims points out that this is reflected in the exclusion from many college textbooks and anthologies of "anything that savors of religious standards and values." This is just one more evidence of militant secularism in education.

Chapters on individuals are illuminating, the numerous quotations being particularly apt. Especially good is the treatment of "Robert Browning: Champion of Faith."

"The Future of Faith," the concluding chapter, contains an indictment of many modern poets for their lack of faith: "The conclusion is inevitable from this brief survey of some of the most important modern thinkers: The poets have failed to understand some of the main currents of modern thought. They have not been wise leaders."

This is a valuable book to aid pastors in understanding and using great poetry.—***Fred Cloud.***

"A Dynamic Campaigner"

THE JESUS OF THE PARABLES, *by Charles W. F. Smith. Westminster Press, 314 pp., $3.*

A re-examination of the parables of Jesus in the ligh of "form criticism" constitutes a challenging study b Charles W. F. Smith, lecturer at the Episcopal Theologic School in Cambridge, and rector of St. Andrew's Churc in Wellesley.

It is the contention of the author that the parables hav been overlaid with interpretations of the first centur church, as made for preaching and apologetic purpose Back of the parables as we have them are the parables Jesus gave them, instruments of warfare, the chief weapo he used when opposed. His hearers were not passive, ar the parables involved a technique supremely fitted to h needs. They demand an opinion on the human level whic when given, leaves the hearer defenseless against Jesu argument on the spiritual level.

Dr. Smith groups the parables into five divisions, co responding to the steps in the direction of his crucifixio The first group represents the call of God's kingdom, wi the message that all men must be in complete surrend to God. The second interprets the wideness of God's merc parables presented in answer to the charge that Jesus sociated with publicans and sinners. The third group entitled "the crisis of God's chosen," parables associat with his approach to Jerusalem, and addressed to Isra as a nation. The fourth has to do with judgment, enfo ing the imminent danger to Israel if it does not furth God's purposes. The final group has to do with the sponse of God's people, and the acceptance or rejecti of Jesus himself.

If the contentions of this study are to be accepted, t resulting figure of the Lord is one of a dynamic ca paigner, with the parables as the heart of the campai There is little here of the Master who spent a good sha of his time in quiet training of the twelve, or who spo the word of truth dispassionately, confident in God alo It is a figure of a Master in vigorous relation to audiences, constantly pressing God's claim on men a constantly re-shaping his course in accordance with human response.

The approach taken in this scholarly work is to commended. The analysis of the individual parables assist the preacher to present these great teachings in light of Jesus' original purpose, rather than in the patt of later allegorical accretions. One is justified, howev in applying here the caution that pertains to all fo criticism: namely, that the gospel as it has been recei is more significant than any re-arrangement of it, h ever competent. A hard core of historic fact in the life teachings of Jesus is essential to the health of Christian and speculative criticism must be recognized for wha is, an aid to the understanding of the gospel and not gospel itself.—***J. Rex Shepler.***

The Evanston Lectures

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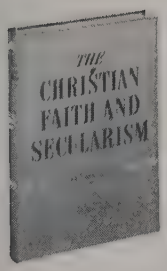
Edited by J. RICHARD SPANN

Director, Commission on Ministerial Training,
The Methodist Church



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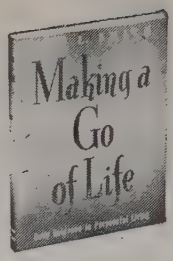

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Roy L. Smith is one of the most stimulating writers and thinkers of American Protestantism. Since 1940 he has been editor of the *Christian Advocate.*

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The Life of Bishop Candle

GIANT AGAINST THE SKY, *by Alfred M. Piero Abingdon-Cokesbury Press, 270 pp., $3.*

This life of Bishop Warren A. Candler is more than biography. In many respects it is a history of the Metho ist Episcopal Church, South, from 1880 to 1939. In th book may be found discussions of the claim of the Met odist Publishing House to the Federal Government f damage done to its property at Nashville by Union soldie during the War between the States; the educational cri resulting in the loss of Vanderbilt University and the tablishment of Emory University and Southern Method University; the beginning of Methodist work in Cub and the unification controversy of the 1920's. Bish Candler's personality was injected deeply into these a all other matters which concerned his church for almo half a century.

The title of the book is truly applicable to the subje While the book may be described as laudatory, the l and work of Bishop Candler merit such treatment. Wh ever he was convinced of a need he gave himself witho stint to meeting it. Emory University, with its pres thirty-three million dollars in assets, perhaps owes mo to his leadership than to any other person. He opposed policies of the administration of Vanderbilt, and wh the break came between that institution and the church took the lead in creating the two universities which n serve Methodism in the South.

The book reveals to the reader some of the uniquen characteristic of the Candler personality. He was ferent, and unabashedly so. But he did not rely upon veloped peculiarities. His pungent wit and biting sarca came from a keen and discerning mind. He mastered great basic themes of Christianity, and in the opinion Henry Nelson Snyder, president emeritus of Wofford C lege, Methodism has never had a preacher who could m ably interpret these fundamental doctrines. His preach had a quality which convinced the mind and stirred emotions. When he preached he left his hearers wit feeling that something must be done about the matter cussed.

Like one of his contemporaries, he lived to make personal sentiments become public opinion; and in endeavor Methodists in both the South as a whole and Georgia, his home state, attest to his success.—***John Gross.***

An Ecumenical Crusader

BISHOP BRENT: CRUSADER FOR CHRISTI UNITY, *by Alexander C. Zabriskie. Westminster Pr 217 pp., $3.75.*

Arnold J. Toynbee does not detach civilization's velopments from persons. Whenever the world is shal he says, one may be sure that somewhere there is a sha This was true of the ecumenical movement: Bishop Br

the Protestant Episcopal Church, was one of the first dvocates. Through his leadership the World Conference n Faith and Order came into existence. From this came ie meetings at Stockholm, 1925, and Lausanne, 1927. To iose beginnings we trace the growth of the Christian nity movement which in recent months has sponsored ieetings at Oslo and at Amsterdam.

Bishop Brent was a born crusader, and his life was a eries of crusades. As a parish priest in the slums of Bos-on he opposed the vices prevalent there. His election as ishop of the Philippines placed him in that archipelago ight after that country was taken over by the United tates. There he became the opponent of entrenched evils, articularly the opium traffic.

He was propelled in his work by a deep mysticism. His piritual life had been intensified in the Cowley order, nd he lived by its strict rules. His whole life in later ears was ordered by the disciplines he learned while a outhful member of it. The capacity of Charles Brent o understand the real significance of Christian ethics rom various experiences as a parish minister, missionary ishop, and bishop of the Buffalo diocese, enabled him o lead constructively in deepening the understanding mong all branches of the church.—***John O. Gross.***

Some Living Religions

ELIGION IN THE TWENTIETH CENTURY, *edited by Vergilius Ferm. Philosophical Library, 470 pp., $5.*

Dr. Ferm, who edited the monumental *Encyclopedia of Religion,* has turned his hand to a study of modern religious movements. With the aid of twenty-eight collaborators he has surveyed the field, in an effort to provide a background for a study of some sort of religious synthesis. He seems to think that several religions eventually will issue in one great religion, which shall "cut across the streams of religious tradition and merge the values of all faiths; each contributing its share to the total view of life in the life of the great prophets or the voice of God in all of them." This somewhat confused sentence from the publisher's blurb gives an idea of the thought behind the collection of essays, but the book is valuable in spite of its motivation.

The list of religions treated shows that the term is used loosely, for there are discussed here movements within the various denominations, as well as definite organizations. For instance, a chapter (a very fine one, by the way) deals with the Anglo-Catholic group within the Anglican Communion, and another describes the principles of liberal Protestants who are found in nearly all denominations. Especially valuable to Protestant readers are the chapters "Roman Catholicism" and "The Eastern Orthodox Church."—***R. P. Marshall.***

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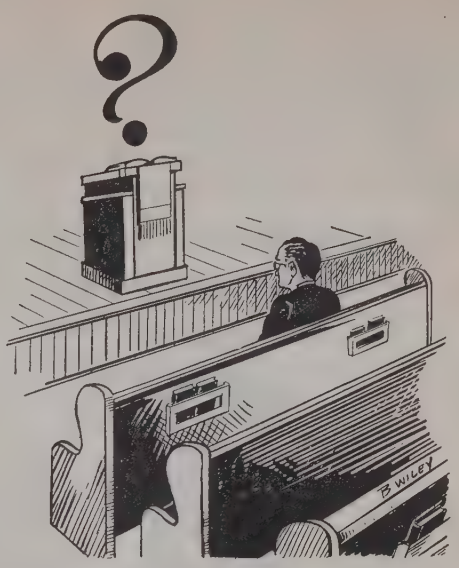

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Shall We Preach Hell

By WILLIS H. GERMANY

ONE cold, bleak New England day the beloved professor Henry C. Sheldon was meeting his class in Systematic Theology in Boston University School of Theology. The students were waiting for him to begin. "Young men," he said, "this is a dreary day. It occurs to me that, instead of the regular lecture, you might have some questions you would like to ask." From here and there over the room came questions. Presently one was asked which caught the attention of all of us, and we waited eagerly for the answer. The question was, "Shall we preach Hell?" Those who have studied under Dr. Sheldon remember his quiet, deliberate manner. He would reach for his glasses and slowly fold them in his hand. We sat in silence as the professor went through those preliminaries, and then he answered: "Yes, young men, preach Hell—*after you've cried all the night before!*"

The memory of that answer strikes my conscience. I have preached Hell, but not with tears. Indeed, I am wondering if it has not been out of a spirit of retaliation and revenge. The people sometimes have been so slow of heart and irresponsive, that my patience has been exhausted. It was very satisfying to me, then, to reach for this cudgel. I felt like the old preacher who had been pouring out his soul in a revival, only to find his congregation discouragingly unresponsive. His righteous soul could stand it no longer. He leaned on his pulpit, looked them over and said: "Look here, you! I've been preaching my heart out to you, urging you to accept Christ, but you just won't." He paused, then said, "I just wish I were God for about five minutes!"

In these later years of my ministry I am asking sincerely if my preaching of Hell has not been actuated more by a spirit of exasperation, such as his, rather than of sorrowful tears over the sad plight of the impenitent.

In my early ministry I served a rural charge in East Texas. At one point on that circuit lived Brother Jim Black, a local preacher and farmer whose influence for good spread miles around. One summer Brother Black and his bevy of pretty daughters and I were conducting a revival at one point on that circuit. We alternated in preaching, and on one of my nights I preached on Hell. The next day that beloved son of the soil and of God took me in hand. Looking back now, I see that his chief criticism was that my message had no tears in it.

When preaching on Hell, I think of Jonah. Was he not more anxious that God's punishment be poured out upon Nineveh than that His saving grace should prevail? Are we more anxious to preserve the old theological doctrine of the eternal punishment of the wicked than we are to see the all-embracing love of God function?

To preach Hell is but to portray before men their very lives—the want, the misery, the wretchedness, the bitter disappointment, the frustration, the hopeless and helpless despair—release from which men seek in death. It is to picture the Hell of torment and agony, when a mother hears the cry of her little children for bread and can do nothing about it; the Hell of conscience, which sears and burns when one finally realizes the blighting effect of sin and the rejection of the love and life of God.

Halford E. Luccock, in his book *In the Minister's Workshop* (Abingdon-Cokesbury Press, 1944), points out that "Diagnosis, no matter how brilliant, without therapeutics, is an affront." As I think of my sermons on Hell, I fear that they have placed more emphasis on incrimination than on the comforting, saving fact that, *where sin abounded, grace did much more abound.*

Crying all night before preaching next day on Hell results from the pastor's seeing something which the impenitent does not see: that *there is a way which seemeth right unto a man, but the ends thereof are the ways of death;* that a Christless life wreaks havoc on home, family, children, and all the institutions of our life and society which are precious; that Hell is the releasing of turbulent consequences, pouring death and destruction everywhere, as in the pathetic desolation of today's life. Hell is the ghastly consequence of neglecting Christ and his saving grace. But it must not stop there. This generation needs this diagnosis; they must know why life is as it is today. But more important, there must be the offer of cure, the proclam tion of the fact that the all-embracin forgiving, restoring love of God is hand; that the Son of God, with blo on his brow, tears in his eyes, and t feet, is out seeking, that he is at ha now, ready to save whosoever will.

My preaching of Hell was a slap the people for their slowness of he to believe, and I left them under t spell of "The Dark Night of the Sou whereas they ought to have be brought to melting tears and penite and Christ's saving love, to cry o *What must I do to be saved?* But t did not, because there were no tears my eyes, my soul, my message. must preach the terrible consequen of sin and evil, of the neglect or jection of Christ, but let it be w agonizing patience and tenderness; more saving than all our condemnat or reasoning or portraying will be efficacy of a bleeding heart manifest tears. "Yes, young men, preach Hel after you've cried all the night befo —even with the tear stains still evid

(Willis H. Germany serves the Me odist Church, Idabel, Okla.)

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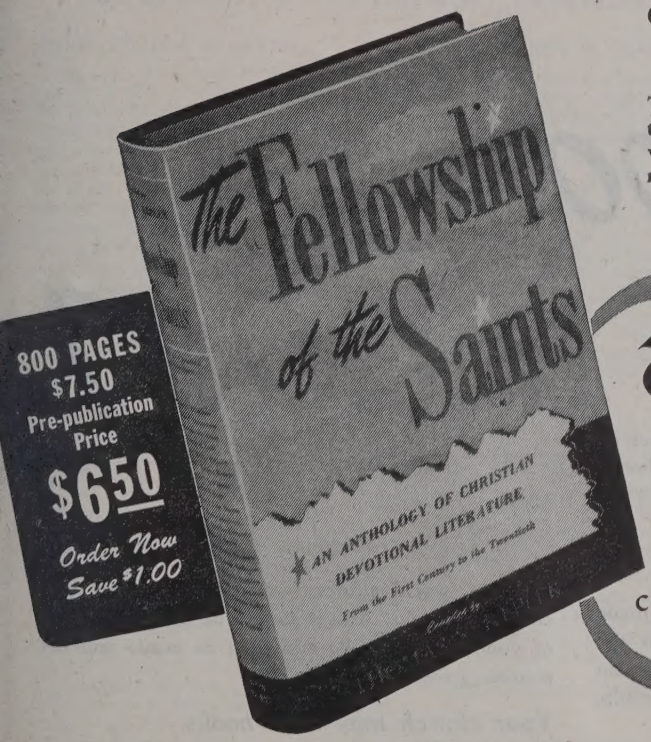

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ADULT STUDENT

ADULT STUDENT BIBLE COURSE IS HAILED BY METHODIST LEADERS AS ANSWER TO MOST URGENT NEED!

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BISHOP WILLIAM C. MARTIN

The days ahead will be extremely difficult for people who have no faith. They will demand a confidence in realities that cannot be shattered if life is to be lived with any degree of meaning and security. The rootage of our Christian faith is in the Bible. There is no more urgent obligation upon Christian leaders—ministers and laymen—than that of helping our people to rediscover the bases of their convictions concerning things moral and spiritual. In view of this fact it is heartening good news to know that a new course for adults will soon be available to meet the rising tide of interest in the study of the Bible. Many of us have felt, for a long time, that much of the Bible study material is too fragmentary and disconnected to be of real value to persons who want the help of a continuous and inclusive approach to the Bible.

ALVA IRWIN COX

Executive Secretary, Northeast Ohio Conference

I think the idea a good one and I am convinced there will be great value in doing it. All of us are aware of the fact that not many people are too well informed about the Bible either as to its contents nor the background from which it came and the influences which help to produce it in its present form. And, of course, there is a great deal of lack of information concerning the actual content of the scripture.

J. RICHARD SPANN

Educational Director, Commission on Ministerial Training

The new Adult Bible Course will certainly lead to a meaningful understanding of the development of both the Old and the New Testaments. Those who follow this excellent series will have an inspiring appreciation of the unfolding religious, ethical and spiritual values of our scriptures. I am confident that you and your Curriculum Committee and your staff will receive the lasting gratitude of church school adults for providing such a meritorious and comprehensive survey study course of the Bible.

R. IRA BARNETT

Executive Secretary, Florida Conference

I have just read the outlines of the course on the Bible which the Curriculum Committee is preparing and which will be published in the *Adult Student* over a period of three years beginning with the October number of this year. The new course seems to give promise of increased knowledge and appropriation of the truth, both of which should be objectives in all good teaching.

BISHOP CHARLES W. BRASHARES

Multitudes of us rejoice that our Methodist Curriculum Committee has now prepared a systematic study of the Scriptures. As surely as the Greeks developed art and philosophy, and the Romans taught law to the world, the Jews were the discoverers of God. In the midst of our contemporary chaos, we all need to know how a nation can find God and learn to live in terms of the eternal world revealed within the Bible. Just when Methodism begins a quadrennium of world-wide advance with a teaching and preaching mission to explain our faith, we are indeed fortunate to have this basic study of the Old and New Testaments in which the foundations of our faith are clearly revealed.

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BISHOP ROY H. SHORT

I am happy to know that the new Bible Study Course for Methodist adults which the Curriculum Committee has provided for, is scheduled for publication in the *Adult Student* beginning with the October, 1948, number. I am sure that there is a definite need for such a broad survey course covering the entire Bible. Our people need to know the Bible. Many of them are well informed concerning current affairs, economic and political theories, general scientific knowledge, and secular literature, but amazingly uninformed concerning the Book of Life. An excellent staff of writers has been selected who should be able to make the Bible live for those who shall read what they have to say. I deeply trust that this new course will prompt multiplied thousands of people to understand and love and obey the Holy Word.

BISHOP PAUL B. KERN

The modern world desperately needs to rediscover the fundamental truths of righteousness which have been wrought out of and experienced by individuals and groups in all ages. Our life today patterns in most important respects the life of Palestine from the eighth century, B. C. through the first century, A. D. A course of study, giving the answers found by men of God in those early days, cannot but be of the utmost importance and interest to men today. Our Editorial Division is supremely wise in making available these broad and systematic courses of study covering the Bible and interpreting the word of God in the language and patterns of our modern life.

RALPH W. SOCKMAN

Christ Church Methodist—New York

The plan of the course is comprehensive and appealing. The combination of human interest with doctrinal content is striking. The course should make the Bible live. It meets the reader on the level of his interests and leads him up to the plane of his needs.

ROY L. SMITH

Editor, THE CHRISTIAN ADVOCATE

The best scholars of Methodism have been enlisted to prepare the material, and the course aims to make it possible for the student to discover exactly what the Bible says. Once he knows the original purpose of the biblical authors, the circumstances amid which he wrote, and the problems to which he addressed himself, the student will be able to judge for himself as to "what the Bible says." This, in our opinion, is the only honest way in which the Bible can be studied.

UMPHREY LEE

President, Southern Methodist University

I believe there is a place for systematic Bible Study Courses for adults. The clock has come around almost the entire way since I was a boy. Then most youngsters grew up with a considerable knowledge of the Bible. Consequently the courses in the church schools, which were in themselves largely Bible Study, constituted more or less of a repetition of what was already known. At the present time the people in our churches are woefully ignorant of the Bible itself.

ALBERT P. SHIRKEY

Minister, San Antonio, Texas

Such a study would give a proper perspective and an appreciation of the heritage that is ours today.

NEW COURSE STARTS IN OCTOBER ISSUE OF THE ADULT STUDENT

Book Review Editor

¶ THE PASTOR welcomes a new contributing editor, J. Minton Batten, who will have general charge of the book section beginning with the December issue. This announcement is made now because our new staff member is already at work getting materials for Adventures in Books & Ideas. We will continue, under his editorship of this department, to bring to our readers evaluations of new books and other materials for the minister's study and general reading. ¶ Dr. Batten is professor of Church History in Vanderbilt School of Religion, Nashville, Tenn. A native of Virginia, he was educated at Randolph-Macon College, Princeton Theological Seminary, Princeton University, and the University of Chicago. After serving as a pastor in the Virginia Conference, he was appointed professor of Church History and dean at Scarritt College. Prior to his transfer to the Vanderbilt faculty in 1946, he was professor of Church History at Garrett Biblical Institute. He is author of *John Dury, Advocate of Christian Reunion*, published in 1944 by the University of Chicago Press, and a contributor to other volumes including the symposium *Methodism*, edited by William K. Anderson.